

Progress of the Church of England

IN THE

Seven Rural Deaneries.

ADDRESSES

AT THE

LAST ANNIVERSARY MEETING

OF THE

Diocesan Church Society of New Brunswick.

ALSO

SERMON

BY THE

VERY REV. DEAN PARTRIDGE,

AT ANNIVERSARY SERVICE IN THE CATHEDRAL OCTOBER 5TH, 1897.

ST. JOHN, N. B.:

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THE
PROGRESS OF THE CHURCH
IN THE
SEVEN RURAL DEANERIES
OF THE
DIOCESE OF FREDERICTON.

BEING THE ADDRESSES DELIVERED AT THE LAST ANNIVERSARY
MEETING OF THE DIOCESAN CHURCH SOCIETY HELD IN
THE CHURCH HALL, IN FREDERICTON, ON THURSDAY,
OCTOBER 7TH, 1897.

THE DEANERY OF ST. JOHN.

BY REV. W. O. RAYMOND.

The Deanery of Saint John, properly speaking comprises the County of Saint John only, but the late Bishop Medley having allowed the clergymen in charge of Westfield and Petersville to attend the meetings of this Deanery as more convenient for them than those of their own Deanery of Kingston, these two parishes have been commonly regarded as a part of the Deanery of Saint John.

The statistical returns printed in the last annual report of the D. C. S. give, for the Deanery 2,547 communicants, 407 baptisms and 247 confirmed; the numbers being in each case about one-third of the totals for the Diocese. The number of clergymen resident in the Deanery is also about one-third the entire number in the Diocese and includes 15 rectors or incumbents, 3 curates, 4 clergymen who have lately retired from the charge of parishes and 2 engaged in educational work, 25 clergymen in all. The amount of money raised for various church purposes as shown by the return just referred to is \$42,370, or about one-half the sum raised by the Diocese as a whole. It will be seen that the Deanery of Saint John while territorially the small-

est of the seven, is easily the first as regards church population, number of resident clergy, number of communicants and Sunday School children, and in the amount of money raised and expended for the promotion of church work. Bearing in mind, therefore, the important place the Deanery holds in relation to the Diocese at large and the very many features of interest that cluster round the history of the older parishes, the writer of this paper hopes to be excused if he should be found slightly to exceed the limits into which the writers of some of the other papers may have compressed the story of their respective deaneries.

Parish of Saint John. Prior to the landing of the loyalists in 1783 the number of English speaking inhabitants at the mouth of the Saint John river probably did not exceed one hundred souls.* There was in addition a small garrison at Fort Frederick, on the Carleton side of the harbour, and during the American Revolution a larger garrison at Fort Howe, but there is no record of a clergyman doing duty as chaplain at either post.

The first clergyman of the Church of England to visit Saint John was the Rev. Thomas Wood, S. P. G. missionary at Annapolis. He arrived at the harbour of Saint John July 1, 1769, and the next day, Sunday, "performed divine service and preached there in English in the forenoon and in Indian in the afternoon to 13 Indian men and women." After service he told them to sing an anthem, "which they performed very harmoniously." An Indian girl was then baptized. In the evening many of the Acadians being present, Mr. Wood held service in French, the Indians again attending, many of them being more familiar with this language than with the English. The services of that first Sunday were unique: nearly 130 years have passed since then but no clergyman at Saint John has ever again held three services in three languages on the same day. Mr. Wood baptized four English children on the occasion of his visit.

Before anything was done to establish a permanent mission, the outbreak of the American revolution threw everything into confusion, and nothing further was attempted until the peace of 1783.

In this year some 10,000 Loyalists from the old colonies arrived at St. John, of whom about one half established themselves

* The first permanent settlement was made about the year 1762 by the brothers James and Richard Simonds at Portland Point. With them were associated in 1764 William Hazen, James White and others. A fishing station was established and quite an extensive trade carried on with the Indians and white settlers living on the river and also with the garrison stationed at Fort Frederick and later at Fort Howe. The company also dyked "the great marsh" and engaged extensively in lime burning.

at the mouth of the river, the remainder ascending the river and settling at various points as far north as Woodstock.

With these unfortunate exiles, or shortly after, came a number of the S. P. G. Missionaries who had been forced to abandon their old parishes in the United States, among them there came John Beardsley from the banks of the Hudson, John Sayre from Connecticut, Samuel Cooke from New Jersey, George Bisset from Rhode Island, and Mather Byles from Boston.

Rev. John Beardsley, who arrived with the 3,000 Loyalists who landed at St. John on the memorable 18th day of May, was the first of these to officiate in this Province. To the honor of the Loyalists, be it said, the first framed house finished at St. John was a place of worship.*

The Spring after their arrival an attempt was made to build a church at the south-west corner of what is now the Old Burying Ground, and here Mr. Beardsley was frequently to be seen with his coat off and broad-axe in hand, with a party of volunteers, working away at the frame: but alas, their pious intentions were doomed to disappointment, for a disastrous fire on the 18th June, 1784, destroyed their timber along with a number of log houses just completed, and the project was for the time abandoned.

Mr. Beardsley went to Mougerville, and in September, 1785, Rev. Samuel Cooke succeeded him at St. John.

The little building on Germain street used as a church was in size 36×28 feet, and by the addition of galleries it served the purpose of a church until the erection of Trinity church in 1791, but Mr. Cooke regarded the usage of this building (in which also law courts and meetings of the city council were held) as merely a temporary arrangement until the people's circumstances should enable them to build a "proper church," such as should be "a credit and ornament to the place." Mr. Cooke remained but nine months at St. John, in which time he baptized 75 persons and added many to the number of communicants. He was succeeded by the Rev. George Bisset who endeared himself to his parishioners, and his death in March, 1788, was greatly deplored.

The corner stone of Trinity was laid by Bishop Charles Inglis on the 20th August, 1788. The building was opened for Divine Service on Christmas Day, 1791, and consecrated the next year. More than three years before its consecration the name of "Trinity" was applied to the church in an Act of the legislature†

* It stood on the east side of Germain street, between Duke and Queen streets, on lot No. 121, now owned by Mr. John McMillan.

† Although this was primarily a local Act, it contained a clause incorporating the Rectors Church Wardens and Vestries of the Church of England in the several parishes in the Province.

passed in 1789 creating the ecclesiastical parish of Saint John, the limits of which were identical with those of the city.

It is of course impossible in such a paper as this to consider in detail the history of Trinity Church, and that of the parish of St. John.*

In the present Trinity Church eight memorial brasses upon the panels at the west end bear the names of the rectors who have been in charge of the church during the first century of its history viz :—

Rev. George Bisset, M. A., 1786–88,
 Rev. Mather Byles, D. D., 1788–1814,
 Rev. Robert Willis, D. D., 1818–25,
 Rev. B. G. Gray, D. D., 1825–40,
 Rev. J. W. D. Gray, D. D., 1840–68,
 Rev. James J. Hill, M. A., 1868–73,
 Rev. F. H. J. Brigstocke, D. D., 1873 to date.

It may surprise many persons to learn that down to the year 1847 the rector of Trinity Church was paid in part by the S. P. G.

The Church Society of the Archdeaconry of New Brunswick was organized in 1836–7 but at that time neither the rector of Trinity Church (the elder Dr. Gray) nor his parishoners looked with favor upon the movement. It was not until the year after Bishop Medley's arrival that the parish entered cordially into the working of the Society, sent delegates to its meetings, and gave as its first contribution the sum of over \$1400.

Much might be said did time permit regarding the alterations and improvements made in old Trinity Church under its several rectors, the interest that was displayed in the introduction of the Madras system of education, the establishment of Sunday Schools, the improvement in church music, etc., until there occurred the calamitous destruction of church and school house in the disastrous conflagration of 1877, only to rise from its ashes under the vigorous leadership of its present Rector stronger and more beautiful than ever.

In the new Trinity Church a handsome memorial brass tablet bears this inscription :—

“The first Church erected on this site was built by the Loyalists. The corner stone was laid on August 10, 1788, by the Right Reverend Charles Inglis, D. D., Bishop of Nova Scotia, and was opened for divine worship Christmas day, 1791, Rev. Mather Byles, D. D., Rector.

* Those who desire full information will find it in the “History of Trinity Church, 1791–1891,” compiled and edited by the Ven. Archdeacon Brigstocke, D. D., published by J. & A. McMillan, St. John, N. B.

The site consists of two lots on Germain Street, one of which was given by General Coffin and one by John Cochran, Esq., and two lots on Charlotte Street, which were given by Thomas Whitlock, Esq. It was destroyed by fire June 20, 1877.

The present Church was begun in 1879 when its corner stone was laid by the Most Reverend John Medley, D. D., Lord Bishop of Fredericton and Metropolitan of Canada, on Monday, May 19, 1879. It was consecrated December 9, 1880, Rev. Canon Brigstocke, M. A., Rector.

The territory included in the original parish of Saint John in the course of time has been subdivided into six parishes and a few words will be said of each in its turn.

Trinity Church has now about 400 communicants, a large and well organized Sunday School, and in many ways exercises a powerful influence upon the church life of the city and of the Diocese at large.

Parish of Carleton.—That part of the original parish of Saint John to the west of the harbor was incorporated as a separate parish in the year 1825, with Rev. Frederick Coster as its first Rector.

Services at Carleton were at first held in private houses, and two houses are still standing in which Rev. George Bisset, Rev. Mather Byles, Rev. Richard Clarke (of Gagetown), and various lay readers held services, or taught and catechised the children. A building on King street was fitted up as a place of worship about 1798, and called St. John's Chapel. Rev. Dr. Willis held regular services here on Sunday afternoons until 1819, when his assistant, Rev. Abraham Wood, took up his residence in Carleton. By his efforts a church was begun the next year on a site granted by the Mayor and Corporation of St. John; this church, the present St. George's Church, was first used for service in September, 1821, but was not consecrated till July 23, 1826.

In 1823 Rev. Mr. Wood exchanged with the Rev. F. Coster and went to Grand Lake. Mr. Coster remained in charge of the parish until his death in 1866, a long rectorate of 43 years. His widow is still living. Mr. Coster established the Madras School in Carleton about the time of his arrival: it is still in existence and doing good work. At the time of the formation of the Church Society in 1836-37, Rev. Mr. Coster was elected secretary, a position he held for twelve years. The parish of Carleton sent in 1837 as its lay delegates, George F. S. Berton and George D. Robinson, but they were the only delegates from the Deanery, nor did Carleton, or any other parish in the Deanery, again send delegates until Bishop Medley succeeded in 1845 in removing some of the prejudices that prevailed, and thenceforth all the parishes, with more or less heartiness, supported the Society.

Among the earlier grants of the Society was one of £25 in aid of the addition of galleries to St. George's Church.

Mr. Coster was succeeded by the Rev. William Walker, who resigned in 1871 and was succeeded by the Rev. T. E. Dowling. The latter was 13 years in charge, during which period he accomplished much valuable work, not only in Carleton, but at Fairville in the adjoining parish of Lancaster. Mr. Dowling served on leading committees of the D. C. S. and Synod, but he will be best remembered for his untiring devotion to the interests of the S. P. C. K. Book Depository.

Rev. LeB. W. Fowler came in 1884, and during his two years' sojourn St. George's rectory was built and Fairville became an independent Mission.

Rev. O. G. Dobbs was chosen Rector in 1887, and remained about three years in charge. He was succeeded on June 25, 1890, by the present incumbent, the Rev. W. H. Sampson.

St. George's Church has now 220 communicants, a Sunday School numbering 200 scholars, a good choir and pipe organ (the latter the only one in Carleton); the services are well attended and the congregation devout, earnest and reverent.

Parish of Saint James.—Shortly after the arrival of Bishop Medley in 1845, a memorial was presented to him by a number of prominent and influential churchmen stating that since the erection of St. John's Chapel on Carleton Street in 1824, the population of the parish had more than doubled and that additional accommodation, especially for the poor, was imperatively required. In the opinion of the memorialists the best practical remedy was the division of the parish of Saint John into three or more parishes each under a rector of its own. The Bishop in his reply said "I do not know that I ever saw a memorial with the manner or matter of which I more heartily agreed than that which you have been pleased to send me. It is founded, as I conceive, on the true principle of church extension—in fact on the self same principle which has given a Bishop to New Brunswick, Newfoundland and Nova Scotia. I think, however, that it is only due to the rector of the parish that he should be apprized of your memorial to me, and invited to co-operate in the work of church extension."

This was the beginning of a movement which a few years later resulted in the formation of the parishes of Saint James and Saint Mark.

Rev. Dr. Gray was quite conscious that for some years Trinity Church had failed to supply all the accommodation re-

quired by the church people, particularly those living in the southern part of the city; accordingly, on the 15th May, 1848, a committee was appointed with his approval to choose a site for a new church in "Lower Cove." The site selected was on Main Street (now Broad Street). It cost £400 and upon it the first St. James church was built and consecrated by Bishop Medley, October 22, 1851. At the next session of the legislature an act was passed by which all that part of Saint John south of Queen street was made a new parish.

The Rev. John Armstrong was the first clergyman in charge of St. James church, but shortly after the formation of the parish he retired in favor of his son the Rev. William Armstrong. The latter was rector for nearly 30 years. He was always a warm friend of the Diocesan Church Society. A local committee was formed in the parish in 1852 with the late Henry W. Frith as secretary, and during Mr. Armstrong's rectorate the contributions averaged nearly \$200 per annum. It was mainly through his efforts that the first St. James church, after its destruction in the great fire of 1877, was replaced by the present handsome stone edifice, and thus was one of the first of the many places of worship destroyed rebuilt.

Rev. G. O. Troop succeeded Mr. Armstrong in 1882 and under his ministry the church grew in influence and power. Mr. Troop was succeeded in 1887 by the Rev. C. J. James and he in 1894 by the Rev. A. D. Dewdney.

St. James has now 250 communicants, a Sunday School with 26 teachers and 230 scholars, hearty services and large congregations.

Parish of Saint Mark.—The city of Saint John began to grow rapidly about the year 1817, and Trinity Church soon proved insufficient to accommodate all who desired to attend. Sunday evening services were held by the Rector of Trinity in the Madras School Room on the north side of King Square, but these additional services proved inadequate to meet the wants of the community, and as a consequence it was decided in 1822 to build another church. A committee was appointed to look out a site. The City Council offered to grant one at the corner of the Old Burying Ground, opposite the Court House, and this was at first accepted, but not being generally approved by those interested it was afterwards decided to accept the offer of the late Chief Justice Chipman of the site at the head of Wellington Row, where St. John's Church and school house now stand. The property was conveyed to the Corporation of Trinity Church in due form by "a certain indenture, dated the 19th day of May, 1823." The

church was built the next year, and being the first place of worship built of stone, it has ever since been popularly known as "the Stone Church."

The original contract price was £3,900, and on completion the pews of the church were sold for £3,271. The church was opened for divine service September 11, 1825, by the Rev. George Best, Archdeacon of New Brunswick, who preached a sermon from the words "Peace be within thy walls."

St. John's Church remained in charge of the Rector of Trinity until the arrival of the Rev. George M. Armstrong in December, 1852, when steps were taken for the formation of a new parish. Accordingly, by an Act of the Legislature passed in 1853, that part of the parish of Saint John north of Union street was constituted the ecclesiastical parish of Saint Mark. Messrs. L. H. DeVeber and Charles Ward were the first church wardens, and among the vestrymen were J. R. Ruel, T. W. Daniel, W. H. Adams, John McAvity and J. W. Lawrence.

It is needless to speak in detail of the devoted labors of the first rector, the Rev. G. M. Armstrong, during the 35 years of his rectorate. By his efforts the chapel of St. Mary's on Waterloo Street and the first school houses of St. John's and St. Mary's were built. He was also largely instrumental in founding the Protestant Orphanage, the Old Ladies' Home and other benevolent institutions. Throughout his ministry Mr. Armstrong clung most conscientiously and tenaciously to "evangelical principles." But it is worthy of note that at the time an attempt was made to establish a "Reformed Episcopal Church" in St. John, and to cause a stampede of the "Low Church Party" in that direction, Mr. Armstrong opposed the movement very strongly and his influence undoubtedly did very much to prevent its assuming large proportions in the community.

During the long period of his ministry Mr. Armstrong had as curates or assistants the Reverends M. Swabey, C. R. Matthew, S. B. Kellogg, J. Frederic Carr, Joseph Smith, Henry Overy, J. Williams, F. H. Almon, R. J. Uniacke, O. S. Newnham, W. O. Raymond, O. G. Dobbs, and W. H. Sampson.

The present rector of the parish, the Rev. J. deSoyres, M. A., began his work on Easter Day, 1888. Among the features that have marked his vigorous rectorate are the incorporation of the Parish of St. Mary in 1889, the erection in 1892 of a new and beautiful stone school house, and the "Mission" held by the Rev. W. Hay Aitken in 1895.

The parish has a communicant roll of 350, a large Sunday School, and an efficient parochial organization: from time to time it makes generous contributions to extra-parochial objects.

Parish of Victoria.—This parish was formed by the division of the old parish of Carleton in the year 1857. The Rev. John Armstrong, father of the late Rev. George Armstrong, was the first clergyman in charge.

The parish church of St. Jude was erected soon after the incorporation of the parish, but was not consecrated until May 3, 1861.

In the year 1858 the parish made a contribution of \$21 to the D. C. S., and the church wardens, Messrs. Joseph Whipple and James Stackhouse, reported that the parishioners being "deeply sensible of the great benefit which our beloved Church has derived from the exertions of the D. C. S., and anxious to advance the designs of the Society, have formed a local committee." Owing however to the parish being aided by a grant from the Colonial and Continental Church Society, the connection with the D. C. S. was discontinued soon after, but was revived under Mr. Parnter in 1878.

Rev. M. Swabey succeeded Rev. John Armstrong as Rector in 1866, and remained in charge until 1873,* when Rev. D. B. Parnter came. There were at this time 40 communicants in the parish, and 120 children in the Sunday School.

In 1886 Rev. J. O. Crisp came as curate, and succeeded Mr. Parnter as rector next year. Largely through his efforts and personal generosity St. Jude's church was greatly improved and made one of the most beautiful wooden churches in the Diocese. Mr. Crisp was a very generous supporter of the D. C. S. He was succeeded in 1891 by the Rev. R. W. Hudgell. Sunday morning, February 5, 1893, the beautiful little St. Jude's church was completely destroyed by fire, and shortly after Mr. Hudgell removed to Fairville. After a vacancy of 15 months, during which services were held in the school house by some of the St. John clergy, Rev. W. H. Barnes was appointed Rector, and under his energetic leadership a new church was erected, and completed in 1896 by the present Rector, Rev. I. M. Withercombe.

Parish of Saint Mary. Church work in the district which now forms the Parish of Saint Mary was begun by the Rev. Geo. Armstrong shortly after his arrival at St. John in 1852. Starting with a Sunday School established in the old Orange Hall on Brussels Street by Mr. Armstrong and his co-workers Messrs. T. W. Daniel and S. D. Berton, the nucleus of a large congre-

* Rev. Maurice Swabey is now the incumbent of St. Thomas, Exeter, the church of which Bishop Medley was the Rector at the time of his appointment as Bishop of Fredericton.

gation was got together and for their accommodation St. Mary's Church was built in 1860, additions to which were made in 1877. A large school house was also built in 1866, which was burned Nov. 28, 1881, but has since been replaced by a more substantial and commodious building erected at a cost of over \$4,000.

The parish of Saint Mary, comprising parts of the adjoining parishes of Saint Mark and Saint Paul, was constituted, under the provisions of the church act, in 1889, and the Rev. W. O. Raymond, who had been already for five years curate in charge, was chosen as rector. Since the formation of the new parish the church, which was much out of repair, has been restored and improved both internally and externally at a cost of more than \$3,000. During the period, now nearly 14 years, in which the present rector has been in charge of St. Mary's, the baptisms have averaged annually 52, the burials 43, the number confirmed 16, the marriages 17. There are now 200 communicants in the parish, and in the Sunday School 30 teachers and 300 scholars.

Parish of Portland —In 1825 this parish (then including Simonds) with a total population of more than 3000 souls, was without a single place of worship of any description. What was afterwards known as the Town of Portland was then but a rising village. Services were held in the year 1827 by Dr. Benjamin Gray and his son Rev. J. W. D. Gray, in private houses, but the next year a movement was set on foot by the Hon. Charles Simonds and others for the erection of a church near Fort Howe. This church was built at the corner of Simonds and High Streets and was called Grace Church. The following notice fixes the date of its opening:—

NOTICE.

"The Sunday evening services hitherto held at Mr. Waterbury's, Paradise Row, and Mrs. Merritt's, Indiantown, are to be transferred to the new church which will be opened Sunday August 16, 1829, at six o'clock in the evening."

A Sunday School organized in 1833 with 3 teachers and six scholars rapidly increased, and at the expiration of 12 months there were 14 teachers and 211 scholars. Grace Church was consecrated by Bishop John Inglis, September 15, 1835: the seats were all free.

Rev. Gilbert L. Wiggins in 1833 was appointed rector of Portland. He was ordained at Quebec in 1819 and has the distinction of being the first *native-born* clergyman of the Church of England in New Brunswick. Greatly to the regret of his parishioners he was compelled on account of ill health to retire at the

close of the year 1836. Rev. William Harrison, who succeeded to the rectorate, was also a native of the province. He was admitted to the Diaconate by the Bishop of Barbadoes and ordained priest by the Right Rev. John Inglis. On his arrival Mr. Harrison found Grace Church quite too small for its growing congregation and it was decided to build a larger church as speedily as possible. The new church (old St. Luke's) was opened by Archdeacon Coster Dec. 23, 1838. He thus describes it in his report to the S. P. G.—

“The new church, though erected wholly by voluntary contributions, is a spacious building 75 × 50 feet and cost more than £2000. It owes its existence mainly to the zeal and exertions of Hon. Charles Simonds, a resident in the parish and a bountiful contributor to the work. Chief Justice Chipman and other churchmen in the City of St. John gave it very liberal assistance.”

The church was consecrated November 1, 1840, and on the evening of the same day the Bishop confirmed 44 candidates, among them the late Hon. Sir Leonard Tilley.

When the Church Society was formed Hon. Charles Simonds became one of its first “life members,” and soon after a vice-president. Portland received grants of books from the Society, but it was not until 1846 that the Parish came heartily to the support of the Society with a contribution of about \$426.00. It can scarcely be said that this Parish has of late given a very enthusiastic support to the missionary work of the diocese, but it is hoped that so large and important a parish will not long be behind the others. After Grace Church was taken down in 1841, St. Luke's Sunday School met for 13 years in the Madras school house on the Black Spring Road.

In 1854, in order to provide additional accommodation for the growing congregation, the church was enlarged and a basement finished for the use of the Sunday School. This year was a very sad one for both Portland and St. John: no less than 1500 people died in a few weeks of Asiatic cholera. The epidemic was especially fatal at Indiantown, where at one time there were not more than a dozen persons in residence out of a population of 300, in consequence of deaths and desertions. Mr. Harrison's conduct at this time was admirable. Entirely forgetful of self, he stood bravely at the post of duty, calmly ministering to the sick and dying, and burying the dead.*

*The conduct of Revs. G. M. Armstrong, William Armstrong, Canon Scovill, and others of the St. John clergy, at this sad time, was equally fearless and devoted.

A full account of the history of St. Luke's church, under Mr. Harrison and his successors, is contained in the Rev. L. G. Stevens' "Review of the first half-century's history of St. Luke's church," published by J. & A. McMillan in 1889.

Rev. William Harrison retired in 1875, having been nearly forty years Rector. In the course of this period he had as curates Rev. W. Harrison Tilley, 1867-71, and Rev. W. B. Armstrong, 1871-75.

Rev. F. H. Almon was elected to succeed Mr. Harrison, May 27, 1875, and the very next day there occurred the destructive "Portland fire" in which St. Luke's Church and 80 dwelling houses and shops were burned and 163 families turned out of doors.

The basement only of the present St. Luke's had been completed when in 1878 Mr. Almon resigned, mainly on account of the opposition to his proposal that all seats in the new church should be free. He was succeeded by the Rev. L. G. Stevens under whom the church was completed and opened for services August 29, 1880. Later an excellent pipe organ and handsome stained glass windows were provided. In 1893 Mr. Stevens was succeeded by Rev. E. W. Sibbald. The present Rector, Rev. R. P. McKim took charge in 1895.

The Sunday School of St. Luke's with its 35 teachers and 400 scholars is the largest in the Diocese. The parish has now a great variety of organizations for church work and the rector is ably assisted in his arduous labors by the Rev. F. W. Bacon.

Parish of Saint Paul. This parish until the year 1856 formed part of Portland, although "St. Paul's district," so called had a church of its own as early as 1842, which came to pass in this way.

After the erection of St. Luke's Church the parish corporation presented a petition to the Bishop of Nova Scotia for permission to remove Grace Church. This being granted "little Grace Church," as it was called, was taken down, removed to Wall Street and re-erected almost solely at the expense of Chief Justice Chipman. It was named St. Paul's Chapel, but was commonly termed "the Valley Church." It was opened for Sunday afternoon services July 24, 1842, on which occasion evening prayer was read by the Rev. Canon Harrison and an impressive sermon preached by Rev. Dr. Gray from Psalm xxvii, 4, 5. Afternoon services continued to be held by Canon Harrison until the year 1850 when the Rev. W. H. Shore, a native of Fredericton, took charge. The Valley Church in this year connected it-

self with the Diocesan Church Society by organizing a local committee and sending a contribution of \$46, the first of a series of annual contributions by which this church has since then added upwards of \$22,000 to the funds of the D. C. S., a noble record indeed! Important changes were made in St. Paul's Church upon Mr Shore's arrival. A chancel was added, the basement finished and an organ provided. The greater part of the expense was again borne by Chief Justice Chipman. This good friend of the Church had previously given the site of the church with several lots adjoining, the whole estimated to be worth £2000, on condition that all the sittings in the gallery should be free and the other pews not sold but leased. St. Paul's Sunday School was begun by Mr. Shore. In 1852 the Rev. Charles Lee, another native of Fredericton, succeeded Mr. Shore who retired on account of failing health. Four years later that part of Portland east of Mill Street and a line drawn north therefrom was incorporated as the Parish of Saint Paul.

In the year 1859 Canon Lee was appointed Rector of Fredericton, and was succeeded at St. Paul's by the Rev. W. H. De Veber. The parish in the year 1865 relinquished the grant made by the S. P. G. towards the Rector's stipend.

The present St. Paul's school house was begun in 1866, and completed in 1868, at a cost of over \$3,000. From December, 1868, when the old Valley Church was taken down, until August 16, 1871, when the new church was consecrated, services were held in the school house. Up to the May 6th, 1869, no subscriptions had been solicited towards the new church, and it was decided at a parish meeting on this date that there should be an offertory on the first Sunday in June as the first contribution for the building fund. In response to the Rector's appeal, a sum amounting to about \$5,000 was received. A large number of the clergy of the Diocese were present at the consecration of the new church. About the year 1871 the Rector of St. Paul's, at the suggestion of his vestry, discarded the black gown, and this was regarded in Saint John at that time as quite a serious innovation. St. Paul's Church, however, was very conservative as regards the introduction of Sunday *evening* services, which were not the rule there until a few years ago. In recent years Canon De Veber had as his curates at St. Paul's Revs. F. S. Sill, C. B. Kendrick, A. J. Reid, C. S. G. Lutz and B. F. Cooley. Of these Mr. Sill proved a particularly valuable worker in the parish and deanery; and Mr. Reid left his memorial in the little Mission Chapel of St. Barnabas at Sand Point, erected largely through his efforts.

In the year 1894 Canon DeVeber retired from the rectorate, and the Rev. A. G. Hamilton Dicker was elected his successor.

St. Paul's Church has nearly 300 communicants, a large Sunday School with morning and afternoon sessions, and a variety of parochial organizations, all doing good work.

Mission Church of Saint John the Baptist. This church was built in 1891 mainly by the liberality of Miss Hazen who gave \$10,000 for the purpose. It was opened the next year with the Rev. J. M. Davenport, M. A., Priest in charge, and he has retained the position down to the present time with the exception of an interval in 1892-93 when the Rev. Pelham Williams, D. D., was in charge. The congregation of the Mission Chapel and the priest in charge have from the first given a very generous support to the D. C. S., and the work of a leading member of the congregation as secretary of the Board of Home Missions for the past 25 years is too well known and too highly valued to require special mention.

Through the efforts and largely through the liberality of the Rev. J. M. Davenport there was recently established the Davenport School for boys, of which the Rev. P. Owen Jones is head master.

St. John Baptist Church has about 250 communicants, a Sunday School and a variety of church organizations.

Parish of Simonds. This parish like other rural parts of the Deanery was at first dependent upon the St. John clergy for occasional services. It was visited from time to time by Rev. Dr. Willis, Rev. B. G. Gray, Rev. J. W. D. Gray and Rev. F. Coster. A school conducted by a school master paid by the S. P. G. was established near Black River in 1825 and about the same time some attention was paid to the coloured people at Willow Grove.

A church was begun at Loch Lomond but at the time of Bishop Inglis' visit in 1836 was not sufficiently finished to be consecrated. The Bishop at that time confirmed 41 candidates. He was much touched by the appeal made to him by the settlers to have some provision made for their spiritual needs. "The poor people," he says, "gathered round me, entreating and imploring me to make some provision for their spiritual instruction in accordance with the faith of their fathers. They are numerous, but scattered over a wide space and with little means of intercourse as their roads are scarcely passable. This evil however diminishes every year as something is yearly done for the improve-

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ment of the roads. I encouraged them to steadfastness in their faith and promised to do all that was in my power for them." The Bishop commended their situation to the kindly interest of Rev. Canon Harrison, who seems to have proposed to his vestry the omission of a Sunday morning service each month at the parish church in order to visit Loch Lomond. In response the vestry passed the following resolution:—

"*Resolved*, That as the District of Loch Lomond still forms part of the Parish of Portland, the Wardens and Vestry offer no objection to the Rev. Mr. Harrison performing Divine Service there on one Sabbath morning in each month."

Bishop Inglis on the occasion of his next visit in 1840, consecrated All Saints Church at Loch Lomond and also St. John's Chapel on the road to St. Martins. The D. C. S. made a grant of £24 10/0 in aid of the Loch Lomond Church.

The civil parish of Simonds was established by act of the legislature in 1839.

Soon after Bishop Medley's arrival in the Diocese he visited "the churches of Upper and Lower Loch Lomond" in company with Dr. Gray, in order to arrange for the sending to them a resident missionary. The next year, 1846, the Rev. J. W. Disbrow took charge of the parish where he remained until 1858. The parish local committee reported to the D. C. S. their great satisfaction that, aided by the bounty of the society, they were now able to enjoy frequent services on the Lord's Day and to have a resident clergyman among them.

In 1851 and the two years following the D. C. S. made grants amounting to \$200 towards the completion of St. Thomas Church at Black River, which church was consecrated January 25, 1854. At this time the ordinary congregations were 80 to 100 at Black River, 40 at Loch Lomond and 20 at Quaco Road: Communicants in all 36. Bishop Medley in 1857 confirmed at Black River 3 young women and 10 young men which he terms "a very unusual proportion."

Rev. George Schofield succeeded Mr. Disbrow in 1860 and continued in charge of the parish 32 years during which time he officiated at 1055 baptisms, 265 marriages, and 345 burials. He ministered to the churches at Loch Lomond and Black River, and to the congregations at Coldbrook, Garnetts, Upper and Lower Golden Grove, besides occasional services at Willow Grove, Drury's Cove and Mispec. He was also for fifteen years chaplain at the penitentiary and the Alms House.

A Sunday School was established by Mr. Schofield at Black River in 1860. In 1867 services were begun at Golden Grove. In 1870 Sunday afternoon services were held with Canon DeVeber's assistance at Drury's Cove where a Sunday School was opened by Mr. H. W. Frith.

In 1873 a station was established at Moosepath (now Coldbrook) and here Mr. G. Herbert Lee acted as Lay Reader for more than 12 years. A Sunday School was also begun and preparations made as early as 1873 for the erection of a church. The project was however delayed by a variety of circumstances for several years, and finally the St. John fire brought everything to a stand.

In 1887 a Sunday School was begun at Golden Grove by Mr. Churchill. During the period of Rev. Mr. Schofield's rectorate the contributions of the parish to the D. C. S. increased from \$55 to \$310 per annum.

Rev. L. A. Hoyt took charge of the parish in July, 1893. Among the new features of the work under his control may be mentioned the establishment of a station at Red Head where a church is now building.

Although an old established mission few are more laborious than the parish of Simonds.

Parish of Saint Martins. Down to the time of Bishop Medley's arrival, the parish had only an occasional visit from some of the clergy of the neighboring parishes, although as early as 1825 a leading resident of St. Martins had offered to build a church if they were provided with a resident clergyman.

Bishop Medley, accompanied by Rev. Dr. Gray, visited "the village of Quaco" in 1845 with the design of establishing a new mission. He preached there on the occasion and baptized 5 children. Shortly after the Rev. Thomas McGhee* took charge of St. Martins in conjunction with the parishes of Upham and Hammond. Two years later he removed to Sussex and was succeeded by Rev. W. H. DeVeber. The church at St. Martins received two grants from the D. C. S. towards its completion, but it progressed slowly, and at the expiration of ten years Bishop Medley wrote of it in the following terms: "The mission of Quaco for a long time was in a very doubtful state and the people were very apathetic. By perseverance, however, progress has been made; the building purchased from the Methodists has been gradually converted into something like a church; it is

Rev. Thomas McGhee was ordained priest by Bishop Medley at his first ordination service held in St. Paul's Church, Grand Manan, August 10, 1845.

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floored, ceiled, and has rough benches, and I hope by my next visit to be called on to consecrate it. The congregation is very steady and though the day was unfavorable more than 100 assembled. I confirmed 8. When I visited the place 12 years ago (1845) in company with Rev. Dr. Gray I was compelled to hold service in a Baptist Meeting-house which they kindly offered for the purpose."

When the Rev. W. H. DeVeber was elected Rector of St. Paul's in 1860 he was succeeded by Rev. S. J. Hanford, who for 15 years kept the church alive there in spite of many discouragements. In his report to the D. C. S. in 1875 Mr. Hanford dwelt on the growing importance of St. Martins and urged the appointment of a resident clergyman. The Board of Home Missions considered the project favorably and in October, 1876, Rev. J. R. Campbell took charge of the parish together with Tynemouth Creek in the Parish of Simonds. By Mr. Campbell's efforts the church at St. Martins was provided with a bell, organ and proper furniture, and on May 30, 1877, it was consecrated by the name of Holy Trinity. On the same day 44 candidates were confirmed. The year following a parsonage was built.

When Rev. J. Lockward succeeded Mr. Campbell in April, 1882, he was able to say "Thanks to the earnest work of my predecessor, I found a parish in a high degree of church equipment." The spire of Holy Trinity was shattered by lightning in 1883.

In 1887 Rev. R. W. Brown had charge of the parish. Rev. F. F. Sherman succeeded in 1889 and was followed by Rev. W. LeB. McKiel in 1891. The present Rector, Rev. A. A. Slipper took charge in 1894. The parish returns 90 communicants and has a Sunday School with nearly 100 enrolled scholars.

Parish of Lancaster. Until the year 1877 this parish included what is now the Parish of Musquash. Its parish church was St. Ann's, Musquash, where also the first Rector, Rev. Thomas W. Robertson and his successors resided. After the formation of the Parish of Musquash, St. John's Church, Manawagonish was regarded as the Lancaster parish church. This church was built by Rev. Mr. Robertson in 1846 with some assistance supplied by the D. C. S. It was taken down by Rev. J. C. Titcombe's direction about ten years since, greatly to the regret of some of the older parishioners.

Services were held in different parts of Lancaster in early times by Rev. Dr. Willis, Rev. Abraham Wood, Rev. Frederick

Coster and others, and the S. P. G. had a school master and catechist there in 1826, Mr. Ira Mosher.

St. James Church at Pisarinco was built about the same time as the church at Manawagonish, and services were regularly held there by Mr. Robertson and his successors, the Rev. Geo. Bedell and Rev. W. S. Covert. When Bishop Medley visited Pisarinco in 1857 for confirmation, he had a congregation of *nine* persons, four of whom were confirmed, and he not unnaturally reported the outlook at Pisarinco as not very encouraging. Nevertheless good work was done there for more than twenty years by the Rev. H. M. Spike, who retained the charge of St. James Church up to 1894 when it was transferred to the Rector of Lancaster.

The average congregation at St. John's Church, Manawagonish, in 1855, was reported to be 80 and that at Pisarinco 40. Bishop Medley held a confirmation at Manawagonish in 1857 and baptized three adults, one of whom, an old man of 70 years, was baptized, confirmed and communicated the same day.

The growing importance of the eastern part of the parish led to an arrangement whereby a mission station was established in 1873 by the Rev. T. E. Dowling at the rising village of Fairville and another at South Bay. A large Sunday School was started at Fairville by Mr. Dowling with the zealous assistance of Mr. Hurd Peters who superintended it for some years: another was started at South Bay.

Regular Sunday services were held at Fairville and in 1878 Rev. J. W. Millidge held services at South Bay three Sundays in the month. In 1880 there were returned 70 communicants at Fairville and 150 S. S. children with 16 teachers.

The construction of the Church of the Good Shepherd was begun just before the great St. John fire. It was not sufficiently finished to be used for divine service till 1884. At this time Rev. Mr. Fowler, the Rector of Carleton, urged the appointment of a Missionary for Fairville. The proposal was favorably regarded and in October, 1885, Rev. J. C. Titcombe took charge. The Church of the Good Shepherd was consecrated June 11, 1890. A rectory was built about the same time by Mr. Titcombe's efforts.

The Rev. R. W. Hudgell took charge of the parish in 1893, but only remained a short time and in April 1894, the present incumbent, Rev. W. LeB. McKiel entered on his duties which were henceforth to include the charge of St. James Church, Pisarinco, as being in the Parish of Lancaster.

Parish of Musquash. As already stated this parish formed a part of Lancaster until 1877, when the Act passed by the Legislature had the curious effect of placing both the Lancaster parish church and its Rector in another parish.

Services at Musquash were held occasionally by the St. John clergy in early days. In 1821, Rev. R. Willis stated the congregations there had increased considerably and that services were held once in 8 weeks by the Rev. Abraham Wood. Mr. Robert Robertson was S. P. G. school master and catechist in 1827.

Bishop John Inglis consecrated the parish church of St. Ann's on September 17, 1835, and confirmed 13 candidates. The parish was then under the missionary care of Rev. Frederick Coster. The Bishop describes the church as "a neat and well finished building, erected by the exertions of a small, but zealous congregation."

During the next ten years the Church was greatly neglected, but shortly after the arrival of Bishop Medley, in 1845, the Rev. Thomas W. Robertson took charge of the Parish, as its first Rector, and the result of his efforts was thus described by the Bishop the year following:—

"When I first arrived in this Province, I found the Church in this Parish deserted and no missionary visits paid there. The settlement is large and flourishing. I am happy to say that good has arisen from the revival of the mission. The Rev. Thomas Robertson, ordained by me, having been educated in Windsor College, Nova Scotia, was very kindly received by the people. Appreciating his activity and diligence, they speedily commenced and completed a parsonage house and two additional churches, one within three miles of St. John (on the Manawagonish Road) and one in the opposite direction, several miles distant, at a settlement called Dipper Harbour." A third church was built about the same time at Pisarinco, in addition to those mentioned by the Bishop.

The D. C. S. appears to have taken a deep interest in the revival of this Mission, for out of their then small income, they gave £50 yearly towards the missionary's stipend, together with £55 towards the parsonage, £30 to the church at Dipper Harbour, £30 to that at Manawagonish and £10 to that at Pisarinco. In token of their gratitude to the Society, Mr. Robertson sent in a list of 122 subscribers to the D. C. S. Although the amounts opposite their names were very small in many cases, yet the length of the list shows that general interest in the Society was felt and this interest has been remarkably well sustained as

seen in the long list that has appeared year after year from this parish in the Society's printed reports.

Shortly before his death in 1854, Mr. Robertson reported that his church was well filled and that several persons walked 7 miles in order to be present. The death of the first Rector at the early age of 38 years was an event greatly deplored by the people. There is now at St. Ann's church, Musquash, a handsome mural tablet with the following inscription :—

Sacred

TO THE MEMORY

OF

REV. THOMAS W. ROBERTSON,

FIRST RECTOR OF THIS PARISH,

WHO DEPARTED THIS LIFE

MARCH 18th, 1854.

IN THE 39th YEAR OF HIS AGE.

"The memory of the just is blessed."

Nine years unwearyed labours endeared him
to his Parishoners, by whom this
tablet is erected.

The next clergyman at Musquash was the Rev. George Bedell. During his rectorate a chancel was added to the church.

When Bishop Medley visited the parish in 1857, he wrote of it "The congregation are remarkable for their excellent way of responding, the two church wardens and their families setting a good example in this respect, the singing also is healthy and general."

The parish became vacant in 1859, but the church was kept open, largely by the efforts of Henry Garbutt, Esq., who acted as Lay Reader. Services at this time were also held occasionally by the Rev. John Armstrong, until the arrival of the Rev. W. S. Covert, in March 1861. Mr. Covert removed to Grand Manan after 11 years service at Musquash and was succeeded by the Rev. H. M. Spike, who was rector 22 years, retiring on account of his advancing age, in 1895. During his rectorate the communicants in the parish increased from 45 to 123, and the amount raised by the people for the clergyman's stipend was nearly doubled.

The present Rector, the Rev. Alfred Bareham, took charge in 1896, and his incumbency has already been marked by the erection of a church at Mace's Bay, in which the people have shown commendable zeal.

Parish of Westfield. As early as the year 1797, this parish, in conjunction with its neighbour, Greenwich, appealed to the Bishop of Nova Scotia for a clergyman. At that time Mr. Elias Scovil, not then in Holy Orders, read prayers and sermons alternately at Greenwich and Westfield and "reclaimed sundry that were going astray after Methodist and New Light teachers." A church was already in course of construction at Westfield. Rev. Robert Morris* took charge of the Mission in 1801 and remained there for about five years. There was a long interval in which the parish was without a resident clergyman. It was visited from time to time by Rev. Elias Scovil, Rev. Abraham Wood, Rev. Frederick Coster and others, but a great deal of credit is due to Colonel Nase, who acted as Lay Reader and thereby kept together a very considerable congregation amidst all discouragements.

The parish church does not appear to have been finished until the year 1819 and in the meantime services were held in private houses and sometimes in a large barn that belonged to General Coffin, who lived at "Alwington Manor," near the mouth of the Nerepis.

In the year 1822, Rev. Gilbert L. Wiggins† took charge of the Mission and remained there ten years when he was appointed to the Parish of Portland.

After a vacancy of three years during which the parish was frequently visited by the Rev. Frederick Coster, the Rev. Christopher Milner arrived in 1836 and remained in charge until 1859. He was an energetic and vigorous clergyman and his prowess with the axe and the oar is yet remembered by the older inhabitants of this Mission. He was one of the founders of the D. C. S. Westfield sent as its Lay Delegates in 1837, Capt. J. T. Coffin, R. N., and James Brittain, Esq., the latter was a member of the first Executive Committee.

Rev. E. S. Woodman, was Rector of the Parish from 1860 to 1879, Mr. Milner having retired on account of advancing

* For the story of Mr. Morris' romantic life see "The first fifty years of the Church of England in New Brunswick," by G. Herbert Lee, page 105.

† Rev. Gilbert Wiggins was a brother of Stephen Wiggins, who bequeathed the magnificent sum of \$80,000 for the erection and endowment of the Wiggins Male Orphan Asylum, at St. John. His eldest sister married John M. Wilnot, and their son R. D. Wilnot, was Lieut.-Governor of the Province. Two other sisters married respectively Rev. Alfred Gilpin and Rev. Joseph Wright.

years. During Mr. Woodman's rectorate, St. James' Church, near Westfield Station, (erected and enclosed in 1856), was completed. It was consecrated August 1, 1863. Mr. Woodman built the new parish church of St. Peters which was consecrated July 28, 1866.

In 1880, the Rev. A. V. Wiggins became Rector of Westfield and threw himself most energetically into the work of his mission. The first year's labor saw as its fruit 55 baptisms, including 7 adults, 22 added to the roll of communicants, the erection of a parsonage and \$1737 raised for various church purposes. Unfortunately the body was too frail for the earnest spirit that dwelt within, and failing health necessitated the relinquishing of a work that promised so much for the church. After the death of Mr. Wiggins, Rev. R. Simonds took temporary charge until the arrival of Rev. Wm. Greer, who was Rector from 1887 to 1890. He was succeeded by the present incumbent, the Rev. H. T. Parlee, who had previously served as curate in the parish. Under Mr. Parlee, Westfield, which in 1872 received a grant of \$500 from the D. C. S., became a self-sustaining parish.

Parish of Petersville. This parish was incorporated in 1838 and named after the Speaker of the House of Assembly, the Hon. Harry Peters, of Gagetown, a zealous churchman. It is said that Mr. Peters, as a Lay Reader, held service in a house near the site of the Parish Church, but the first clergyman to officiate in the parish was the Rev. Samuel D. Clarke, of Gagetown.

The first church was built at Coote Hill, now generally called Head Line. Bishop John Inglis visited Coote Hill in 1830, when there was little more than a bridle path from Gagetown. At the time of his second visit in 1835, the frame of a church was erected, but the building was so incomplete that he was obliged to confirm the 28 candidates in the open air. These candidates were prepared by the Rev. Geo. S. Jarvis, missionary at Hampstead, who at that time held a monthly service there. On the occasion of his third visit in 1840, the Bishop consecrated the church by the name of St. Peters.

Bishop Medley visited the Parish in November, 1845, to pave the way for a resident missionary, and the next year Rev. Joseph Bartholomew was sent there. A local committee of the D. C. S. was formed and the Society soon after voted £60 a year towards the missionary's stipend and made a grant towards the enlargement of the church.

James' Church, 1856), was completed by Mr. Woodman. The church was consecrated

Rector of Westfield. The work of his ministry was 55 baptisms, in communicants, the erection of the church for its purposes. The earnest spirit that he relinquished after the death of his charge until 1887 to the present, the Rev. E. S. Woodman had given a grant of land for the parish.

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In the year 1851, a new church was begun, at what was called Douglas Valley, (now Welsford station,) mainly by the efforts of Dr. Robert Bayard. Towards the completion of this church, the D. C. S., made several grants. This church was provided with a chancel and free seats. Bishop Medley, in one of his addresses speaks admiringly of its situation.

In 1855, Mr. Bartholomew retired, having in the course of his nine years ministry, as he says, baptized 350 persons, married 60 couples, and conducted 80 funerals.

He was succeeded by the Rev. G. C. Wiggins, who was compelled at the end of two years to retire on account of ill health.

In 1859, Rev. John Armstrong, grandfather of the present Rector of Petersville, took up his abode there for a brief period, after which Rev. E. S. Woodman had charge of Petersville, along with Greenwich and Westfield.

In 1862-64, Rev. Theophilus Richey presided over the Parish and, during his incumbency, St. Luke's, Welsford, was consecrated.

Again for a few years the church was dependent upon the kindness of the neighbouring clergymen. Rev. Mr. Woodman, of Westfield, and Rev. D. W. Pickett, of Greenwich.

Rev. C. R. Matthew, arrived in October, 1867, and labored zealously for five years. He held some services in the Parish of Clarendon, Charlotte County, reaching the settlers there by saddle. His ministry left as one of its fruits, a new church, built in 1870 at Head Line, to replace the old St. Peter's parish church. It cost about \$3,200 and was consecrated June 19, 1872. Mr. Matthew was succeeded by the Rev. James P. Sheraton, now principal of Wycliffe College, Toronto. Mr. Sheraton remained but a year and was succeeded by Rev. Joseph Smith, in August, 1874. A parsonage was built at Welsford about this time. During Mr. Smith's seven years incumbency the largest single confirmation class was presented, comprising 43 candidates.

Rev. F. Towers was in charge from 1881 to 1884, and was succeeded, after a short interval, by Rev. W. H. Street, who remained five years.

The present incumbent, Rev. W. B. Armstrong, came to the parish in August, 1891. Last year services were held in commemoration of the Jubilee of the parish.

Conclusion.—We have thus briefly reviewed the story of the founding, the growth and development of the Church of England in the 15 parishes and missions grouped together in the

Deanery of St. John, and although the facts stated in each instance furnish but the barest outlines of parish history, the extent of ground to be covered has already caused this paper to be extended beyond the limits fixed for it in the mind of the writer at the outset. To have further condensed the facts related would but have resulted in a dry and wearisome epitome, and to have omitted any considerable portion of them would have rendered the sketch too imperfect to possess any permanent value.

To-day there is laid upon our Deanery of St. John, a very serious and solemn responsibility. The Deanery contains the commercial metropolis of the Province. Ten of its fifteen parishes receive no grant from the D. C. S. ; most of them have long since been self-sustaining. If there be the "willing mind" on the part of the lay members of the Church in these parishes to contribute according to their ability to the cause of Home Missions, there is not the slightest fear that the work of the Church in the Diocese will flag ; rather it will be sustained and enlarged. Surely the members of the Church within the borders of the Deanery of St. John, out of the abundance of their own religious privileges and the material comforts wherewith God has blessed them, will be led to remember St. Paul's words, "Ye ought to support the *weak*, and to remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive."

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THE CHURCH IN THE DEANERY OF ST. ANDREWS.

BY REV. O. S. NEWNHAM.

It will be difficult, in the time to which this paper is limited, to give a full account of the history of the church in the Deanery of St. Andrews. All that can be attempted is to present some few facts and statistics, and even these must be condensed to the smallest possible space.

The Deanery of St. Andrews comprises the county of Charlotte, which includes the towns of St. Andrews, St. Stephen and Milltown, with the Islands of Grand Manan, Campobello, Deer Island and Indian Island, and a number of smaller islands scattered in the beautiful Passamaquoddy Bay.

The Deanery is divided at present into sixteen parishes, viz :—

St. Andrews,	Grand Manan,
St. Stephen,	St. Croix,
St. George,	Clarendon,
Pennfield,	Lepreau,
St. David,	West Isles,
St. Patrick,	Dumbarton,
St. James,	Trinity, St. Stephen,
Campobello,	Dufferin,

The first record of Church of England Services in the County of Charlotte is in 1785. These were held by the Reverend Samuel Cooke, one of the first of the Loyalist Clergy who came from the United States. He arrived in St. John on Sept. 2nd, 1785. In November 1785 he seems to have made a missionary journey to Charlotte Co., visiting Campobello, St. Andrews, and Digdeguash. At Campobello he read prayers and preached to the people. He also baptized a woman, 40 years of age, and 7 children. This seems to have been the first time that service was held by a clergyman of the Church of England in the county of Charlotte, which is the present Deanery of St. Andrews, though there is a tradition that Mr. Cooke landed at Beaver Harbour* on the journey and held services.

*This tradition may refer to Rev. Richard Clarke, since the parish register at Gazetown has the following entry in his handwriting, under date May 22, 1786: "Baptized at Beaver Harbor, Seeley's Cove, Sally, ye Da'r of Shadrach and Lydia Stevens."

Proceeding to St. Andrews the record says, in the quaint language of that day, that Mr. Cooke read prayers and preached "to a very decent and respectable congregation, and performed 50 baptisms." He then crossed the Bay to Digdeguash, where he baptized 10 more. Returning to St. Andrews he baptized 12 more, the number of baptisms in all being 70.

In 1784 New Brunswick was set apart as a separate Province. Hitherto it had been regarded as the county of Sunbury in the Province of Nova Scotia. The population of the Province at this time, in 1785, was about 12,000. At that time the population of Charlotte Co. could not have been more than 2,000 or 3,000.

The county of Charlotte in 1785 was divided into seven parishes, viz: St. Andrews, St. Stephen, St. David, St. Patrick, St. George, Pennfield (or Penn's-field) and West Isles. The parish of West Isles contained all the Islands in Passamaquoddy Bay including Grand Manan and Campobello.

Charlotte County was made one of the seven Deaneries of the Diocese of Fredericton soon after the appointment of Bishop Medley to the See, this was in 1847. The first Dean Rural was the Rev. Dr. Alley, Rector of St. Andrews.

The mother parish of the Deanery, and after which the Deanery is called, is St. Andrews. The mother parish, because the first settled clergyman was stationed there. And the parish was the first missionary centre of the Deanery: the first Rector of St. Andrews travelling from time to time in every direction, laying the foundations of the Church, preaching to the scattered settlers, baptizing their children, marrying their young men and maidens and burying their dead. At one time, it is recorded that he visited a lonely house, "and baptized the ancient matron of the family of 82 years, her son of sixty years, two grandsons, and seven great grandchildren."

As it would be impossible, in the few minutes allotted to me to go fully into the very many interesting particulars of the work of the Church in this Deanery, which would easily fill a large volume, I purpose first, to take each of the parishes in turn and to give a brief summary of the Church's history, and then to say a few words in conclusion of her present condition and needs.

Parish of St. Andrews. It would seem that the first service held here by a clergyman of the Church was by the Rev. Dr. Cooke, Nov. 16th, 1785. It is a curious incident that on this first visit he found "Pagans" in St. Andrews, and that he was entertained by a "Pagan." His host, one of the Churchmen of the town being, Mr. Robert Pagan. Before the coming of Dr. Cooke, the civil magistrate had conducted service and acted as lay-reader.

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The first settled clergyman was the Rev. Samuel Andrews, who came to St. Andrews from Wallingford, Conn., in 1786. He was a graduate of Yale College in 1760. Mr. Andrews did missionary work in different parts of the county as far as he was able, in fact the whole county was his mission, and in these first years of the Church's work the members of the vestry were chosen from the different parishes of the county. The names of the members of the first vestry have been preserved. The parish was organized Aug. 2nd, 1786. Thomas Wyer and Jos. Garnett, Wardens: Vestry, John Hall, Maurice Salts, John Dunn, James Pendlebury, John Bentley, Nehemiah Marks.

The succession of clergy in the parish has been as follows: - viz: Rev. Samuel Andrews, D. D., 1786 to 1818, 32 years; Rev. Jerome Alley, D. D., 1818 to 1859, 41 years; Rev. Canon Ketchum, D. D., from 1859 to present time, 38 years. The present Rector, Rev. Canon Ketchum was for many years Secretary of the D. C. S.

Dr. Alley was one of the founders of the D. C. S., being present at the first meeting to organize, on Sept. 8th, 1836. At the second meeting, on Feb. 9th, 1837, Thomas Wyer and Jacob Allen were present as Delegates from the parish of St. Andrews.

At this meeting, in 1837, application was made from St. Andrews for aid towards building a chapel at Waweig, and aid towards missionary visits to the parish of St. Patrick, and the Islands in Passamaquoddy Bay.

In the first published list of subscribers, St. Andrews gave £27/13/6 to the funds of the society. In 1841 a grant of £20 was made towards a chapel at Chamcook.

The churches built in the parish of St. Andrews have been: First in 1788, a church was opened for service, in size 52 x 40 feet, built at a cost of £495. The present church, All Saints, was consecrated on the 31st of October, 1867. St. John the Baptist Chapel at Chamcook was consecrated July 16th, 1846. The number of communicants reported in the parish in 1791 was 32, the number last year was 216. This parish has given liberally to the funds of the D. C. S., the amount given last year being \$220.75.

Parish of St. Stephen. The town of St. Stephen was principally settled in the first place by the coming in 1784 of a band of Loyalists, and disbanded soldiers, 104 in number, with their families, under the leadership of Captain Nehemiah Marks. Services were held here from time to time by the Rev. Dr. Andrews of St. Andrews. Soon after the coming of the Loyalists a Log School House was built, and services were held in this building.

It is probable that the first service was held about the year 1786 or 1787. The first services were in the house of Captain Marks. In 1802 a Church Corporation was elected for the management of the affairs of the Church, the names, though not of interest to this meeting, are worth preserving. Wardens: Peter Cristy and Joseph Porter. Vestrymen: Elisha S. Andrews, William Andrews, William Grant, Robinson Crocker, Peter McDiarmid, Peter McCallum, and Abner Hill.

Land was purchased in 1805 on King Street as a site for a church and school. This church was opened for service by Dr. Andrews on Wednesday Jan. 4th, 1809, and the letter written by Dr. Andrews arranging for the holding of this service is still in existence. This church was named Christ Church.

In 1811 the Rev. Richard Clarke was appointed first Rector of this parish. He came here from Gagetown. His death took place in 1824, he having been Rector for 13 years. Mr. Clarke seems to have held services in the parishes surrounding St. Stephen. The next Rector was Rev. Skeffington Thomson, L. L. D. He came out from Ireland to New Brunswick in 1821 as assistant to Mr. Clarke, and succeeded to the Rectorship at his death. Dr. Thomson died in 1865 having been in charge of the parish for 41 years. Dr. Thomson was one of the founders of the D. C. S., having been present at the first meeting. He continued one of its warm supporters until his death. At the second meeting of the Society Nehemiah Marks and Robert Watson were present as delegates from the parish of St. Stephen. Dr. Thomson did a large amount of missionary work in the parishes surrounding St. Stephen. He organized regular services in the parishes of St. David, St. Patrick and St. James.

The following is the list of clergymen in the parish of St. Stephen: Rev. Richard Clarke, 1811 to 1824, 13 years; Rev. Skeffington Thomson, 1824 to 1865, 41 years; Rev. Edward Medley, 1865 to 1872, 7 years; Rev. Joseph Ruston, 1872 to 1883, 11 years; Rev. Theodore E. Dowling 1884 to 1888, 4 years; Rev. O. S. Newnham, 1888 to present time, 9 years.

From time to time the following Curates have served in this parish: Rev. Noah Disbrow, Rev. W. H. Tippet, Rev. Thomas W. Street, Rev. Henry Pollard, Rev. George H. Sterling, Rev. James H. Saturley, Rev. Stanley Boyd, Rev. Charles B. Kenrick, Rev. C. T. Easton.

The following churches have been built in this parish: First, Christ Church, King Street, opened in 1809, burned in 1816. Second, Christ Church on the present site built in 1818, consecrated by the Bishop of Nova Scotia in 1826, burned in 1863.

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The land for this church was deeded by Mr. Robert Pagan of St. Andrews. Third, Christ Church the present building, consecrated Sept. 29th, 1864, by the Bishop of Fredericton. Fourth, St. Jude's Chapel at Upper Mills, built 1832, consecrated 1835 by the Bishop of Nova Scotia, burned in 1880. Not rebuilt, most of the population having moved away. Fifth, St. Peter's Chapel, Milltown, built in 1834, consecrated in 1835 by the Bishop of Nova Scotia, burned in 1871. Sixth, a small School Chapel at Milltown, built on the site of the church in 1890. Not consecrated.

The communicants reported in this parish are as follows,—viz: In 1860, 60; in 1865, 36. (Note:—There was some trouble in the parish about this time which resulted in the division of the parish). In 1873, 54; in 1895, 114; in 1897, 136.

The parish of St. George. Before the appointment of a settled clergyman in this parish, services were held at intervals by the Rev. Dr. Alley of St. Andrews. The first Rector was the Rev. Samuel Thomson, M. A. He came from Ireland to New Brunswick in 1822. He was a brother of Dr. Thomson of St. Stephen. Mr. Thomson was present at the second meeting of the D. C. S. John Messenitz and Patrick Clinch of this parish were members of the first Executive Committee of the D. C. S. Mr. Thomson's mission consisted of the parishes of St. George, Pennfield and St. Patrick. On account of ill health he resigned in 1848, and died in 1861. He was succeeded by Rev. John McGivern in 1848, who was Rector for 19 years, dying in 1867. Rev. John McGivern was succeeded by Rev. Randal E. Smith, M. A., who has been in charge since 1867, or 30 years.

Only one church has been built in the parish of St. George, and is still standing, having been lately restored, viz: St. Mark's Church, consecrated by the Bishop of N. S., on July 6th, 1826. The communicants recorded in the Parish of St. George in 1873 were 121, and in 1896, 127.

The parish of Pennfield. This parish has had no separate resident clergyman but is served by the clergyman of St. George. Christ Church is the parish church of Pennfield. It was consecrated by the Bishop of Nova Scotia on Sept. 5th, 1835.

® **The parish of St. David.** The first recorded services were held here by Rev. Dr. Thomson, in 1825, though it is possible that Rev. Dr. Clarke did missionary work in this parish.

The following is the succession of clergy: Rev. Skeffington Thomson, 1825 to 1850, 25 years; Rev. John Sedgfield Thomson,

1850 to 1871, 21 years; Rev. David Nickerson, 1871 to 1874, 3 years; Rev. H. S. Wainwright, 1874 to 1876, 2 years. In 1877 Rev. J. Rushton, of St. Stephen, held services. Rev. J. W. Millidge, 1879 to present time, 18 years.

In the parish of St. David the following churches have been built: First, St. David's Church, Oak Bay, consecrated by the Bishop of Nova Scotia Sept. 1st, 1835. Second, St. David's Church, Oak Bay, consecrated by the Bishop of Fredericton Sept. 10th, 1856, destroyed by fire Sept. 1883. Third, St. David's Church, Bay Road, consecrated August 6th, 1886. Fourth, Church of the Ascension, Tower Hill, consecrated August 7th, 1889.

The parish of St. Patrick. The first record of services held in this parish is in 1785, when the Rev. Samuel Cooke visited Digdeguash. Clergymen from St. John also held services here at the mills, but no regular work seems to have been undertaken until 1840, when the Rev. Skeffington Thomson established regular monthly services.

In the parish of St. Patrick the following churches have been built: First, Christ Church, at what is now Dyers, or Elmsville, not consecrated; destroyed by fire Christmas day 1857. Second, Christ Church on the same site, consecrated June 3rd, 1863. Third, Church of the Transfiguration, Digdeguash, consecrated November 1st, 1889.

The parish of St. James. The first services were probably held in 1825 by Rev. Skeffington Thomson who lived near.

The Churches built have been: First, St. Thomas' Church. Little is known about the building of this church. It was destroyed by fire in 1873. Second, St. Thomas' Church, consecrated October 20th, 1878. Third, Church of the Annunciation, a small church built at Beaconsfield, not yet consecrated.

The succession of clergymen in St. Patrick and St. James is the same as St. David, they having been served by the clergymen of that parish, excepting that in 1877 the clergyman of Trinity, St. Stephen, held services in St. James.

The first available record of communicants is in 1860, when in St. David and St. Patrick the number is reported as 71. In 1871 there were 57. In 1896, 59. It is right to say in connection with the communicants in this mission that there has been a constant emigration to the United States and to other places. There was recorded by the last census a *decrease* of 990 Church people in the county.

The amount required from this mission by the D. C. S. is \$410.00, the Society giving \$290.

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The parish of Campobello. The Island of Campobello was visited by the Rev. Dr. Cooke in November 1785. He held service and administered the Sacrament of Holy Baptism. This seems to have been the first service held by a clergyman of the Church of England in the county of Charlotte. Dr. Alley, Rector of St. Andrews, made periodical missionary visits to Campobello. Subsequently, and until the appointment of the Rev. J. S. Williams as first Rector, services were held by Rev. Messrs. Bartholomew, McGhee, R. Ketchum, Vewin and R. Simonds.

The following is the list of Rectors : Rev. J. S. Williams, 1855 to 1872, 17 years ; Rev. C. M. Sills, 1874 to 1876, 2 years ; Rev. F. B. Crozier, 1876 to 1877, 1 year ; Rev. C. P. Wilson, 1877 to 1882, 4 years ; Rev. H. H. Neales, 1882 to 1886, 4 years ; Rev. D. V. Gwilym, 1886 to 1887, 1 year ; Rev. F. Pember, 1887 to 1890, 3 years ; Rev. W. H. Street, 1891 to present time, 6 years.

The Parish Church of St. Ann was consecrated by Bishop Medley on Sept. 18th, 1855. Before a clergyman was regularly stationed in Campobello, or placed in charge, services were held by David Owen, M. A., a fellow of Trinity College Cambridge. Mr. Owen lived on the Island from 1789 to 1829. He was nephew of one of the original grantees of this island. The late Metropolitan, the Right Rev. Bishop Medley, was married in St. Ann's Church, Campobello. The communicants in 1860 were 30, in 1867, 37, in 1896, 58.

Parish of Grand Manan. In 1820 Dr. Alley of St. Andrews visited the Island and held services. During this visit he baptized 37 adults and 122 children. The population was then about 500. A church was built at Grand Harbour in 1823, but before this there had been another church. In 1832 the Rev. John Dunn was appointed in charge of the parish. Mr. Dunn was present at the first meeting of the D. C. S. In 1896 the communicants were reported as 47. A church was built at North Head in 1884.

The church at Grand Harbour, St. Paul's, has the distinction of being the oldest stone church in the Diocese.

The list of clergy : Rev. John Dunn, 1832 ; Rev. James Neales, 1844 ; Rev. G. T. Carey, 1848 ; Rev. W. S. Covert, 1872.

Parish of Trinity, St. Stephen. In 1870 the parish of Trinity, St. Stephen, was set apart from the parish of St. Stephen by act of the Legislature. Trinity Church was consecrated on Nov. 5th, 1871.

The following is the list of clergy : Rev. Foster Almon 1871 to 1875, 4 years ; Rev. L. G. Stevens, 1875 to 1878, 3 years ; Rev.

W. M. Groton, 1878 to 1881, 3 years ; Rev. Henry DeBlois, 1881 to 1882, 1 year ; Rev. E. C. Saunders, 1882 to 1885, 3 years ; Rev. H. W. Winkley, 1885 to 1888, 3 years ; Rev. W. W. Campbell, 1888 to 1890, 2 years ; Rev. R. L. Sloggett, 1890 to 1893, 3 years ; Rev. J. T. Bryan, 1893 to 1896, 3 years ; Rev. F. Robertson, 1896.

At the present time the Deanery of St. Andrews is divided into 16 parishes in which 8 clergymen are working, compared with one in 1797, of these there are 2 in the parish of St. Andrews, 1 in the parishes of St. Stephen and Dufferin, 1 in the parishes of St. David, St. Patrick and St. James, 1 in St. George and Pennfield, 1 in Campobello, 1 in Grand Manan, 1 in Trinity, St. Stephen. None in West Isles, Dumbarton, St. Croix, Clarendon, Lepreau, excepting perhaps on occasional visits.

The population of the county in 1824 was 9,267 ; in 1834 was 15,852 ; in 1840 was 18,173 ; in 1891 was 23,752.

The Church population, according to the last census returns, is 4,578, about one-fifth of the total population. The number of communicants returned in 1896 was 682, or about 1 in 6 of the Church population. The number of Sunday School scholars returned in 1896 was 678, which gives about the same proportion as communicants.

The parishes of St. David, St. Patrick, St. James, Campobello, Grand Manan, St. George and Pennfield, received in aid from the Society last year \$1,030.00, and contributed \$1,661.25.

And what shall we say of needs? A travelling missionary is sadly needed to work in the neglected parts of the Deanery. The town of Milltown needs the services of a clergyman. And last, but not least, there is need of an increase of spiritual life in the members of the Church. There is need of a more devoted earnestness on the part of clergy and laity, and a more unbounded faith in the Church and her Divine Lord, and in His promises.

When we realize that the work is not ours, but *His*, and that *His* presence is ever with us, then shall we be ready to spend and be spent for Him.

DEANERY OF SHEDIAC.

REV. J. ROY CAMPBELL, B.D., RURAL DEAN.

The Rural Deanery of Shediac consists of the Counties of Albert and Westmoreland, together with the two parishes of Wellington and Dundas in the County of Kent, and a small corner of Kings County, which is attached to the mission of Petitcodiac.

The deanery, though territorially extensive, is one of the smallest in point of number of parishes and missions in which there are resident clergy, whilst at the same time it has the special interest of having been the scene of Church ministrations earlier than any other part of the Province of New Brunswick. There is every reason to believe that the large garrison at Fort Cumberland had their own chaplain, and that the chaplain, down to the year 1767, was the Rev. John Eagleson. Mr. Eagleson was an ordained minister of the Church of Scotland, who, until the date mentioned, had ministered in the County of Cumberland in that capacity ; but about that time, having become convinced that the order, the discipline, and the doctrines of the Church of England came nearest of all the Reformed Churches to the primitive model, he was in that year recommended to the Venerable the Society for the Propagation of the Gospel in Foreign Parts, by Governor Francklin and Chief Justice Belcher, as a missionary, and to the Bishop of London as a fit and proper person to be ordained to the ministry of the Church. On the presentation of Mr. Eagleson by the S. P. G. to the Mission of Cumberland County, which then embraced the present Counties of Westmorland and Albert, Mr. Eagleson, having arrived at Halifax in June, 1768, proceeded early in the following month to the scene of his future labours, one year earlier, that is, than marked the first missionary tour of the Rev. Thomas Wood among the settlements on the St. John River, which took place in July, 1769. From traditions gathered from trustworthy descendants of residents at that time living in the neighborhood, we learn that Mr. Eagleson resided in a large stone house on the glebe, which even at that early date was surrounded by its garden and orchard. The house was about one mile distant from Fort Beausejour, to which place of safety Mr. Eagleson had more than once to retire by reason of the raids made on the English inhabitants by the

Acadians, who abounded in that neighborhood long after the deportation in 1755, and who found a secure retreat in the dense wooded forests in the neighborhood.

Although the mission was established in 1768, the Parish Church of St. Mark was not built till 1794. From 1768 to 1788 Mr. Eagleson held services in his own house, and in a school room at Fort Lawrence—on the site of which the Church of St. Alban now fitly stands. But it was in the mess-room of the fort (Cumberland) at Westmoreland Point that the largest congregations assembled, this part being in those early days the most important centre of population. We shall have occasion later on to again refer to Mr. Eagleson; but in the meanwhile, we think that the interesting point is established that the first settled ministrations of the Church in New Brunswick were held in the Parish of St. Mark, in the County of Westmoreland (then forming part of the County of Cumberland) and Rural Deanery of Shediac. An interesting circumstance in connection with St. Mark's is that the bell that has from the first summoned the children of the Church to worship, bears the following inscription, "Ad honorem Dei, Fecit T. M. Gros, Rochefort, 1734;" and it has three fleurs-de-lis cast in it. All the surroundings indicate that this interesting ornament was, previous to the Acadian deportation in 1755, in use in the French chapel at Beauséjour, and is an interesting confirmation of the early date of this "ancient Mission."

We have already said that the deanery is territorially large but when all the parishes and missions are filled there are but seven in the deanery—that is to say, in the missions of Albert County and Petitecodiac, and the parishes of Dorchester, Moncton, Sackville, Shediac and Westmoreland. But as the mission of the County of Albert has been vacant for ten years, and the Church ground has been in consequence all but lost, our present complement of clergy in the Deanery is only six.

And so, if we of this Rural Deanery claim the unique position of having had the settled ministrations of the Church earlier, we have also the sad distinction of being the only Deanery that has a whole county within its limits that has no settled ministrations of the Church. This is a bar sinister on the fair escutcheon of the Church. It is not to our honor that either the means or the means should be wanting to wipe out this blot—not that we would have any think that the D. C. S. forgot that there was such a county as Albert; on the contrary, from as early as 1834—fifty years ago, and the year that followed the one (1844) that marked Bishop Medley's first missionary tour in Albert—to

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Society constantly made grants towards the building of churches, the supplying of books, and the stipend of a missionary.

There are three churches in the county—St. John at Hope-well Hill, St. Peter at New Ireland, and St. Stephen at Harvey. The two former have necessarily suffered much from disuse, whilst that at Harvey is a hopeless ruin. All these churches were largely built by the aid of the Society. There is also a parsonage at Riverside—everything but the living voice.

Why, in view of all these facts, successive able and earnest missionaries have failed to establish one flourishing mission in a whole county seems passing strange and very surprising. But frequent and long-continued interregna will certainly destroy even a promising mission. For our own part, we never did think, even when most promising, that this mission was in a position to come under the ordinary Rules and Regulations of the Board of Home Missions; and still less is it now. The disgrace of a priestless county should be wiped out ere the Society is finally merged into the Synod; but in my opinion this can only be done by the Church sending a clergyman who will be bold to declare the doctrine of the Church—zealous, but prudent, and able to endure hardness, unfettered, at all events, by serious family cares, the Board of Home Missions freeing him from all monetary anxiety by supplying him with his whole stipend, whilst he makes full return of all subscriptions, offertories and collections. Our long-continued neglect has made this always arduous and difficult field still more arduous, but under the conditions which we now suggest, were the present writer a quarter of a century younger, he would ask for no better field in which to win his spurs. I may add that at Hillsborough an unconsecrated building stands which common report describes as "the Church of England," but as yet no deed of the property has been given to the Church, and a sum of money for the benefit of the church in Albert County, amounting to between three and four hundred dollars, lies in the Savings Bank in that place in the names of three trustees.

The missionaries who have successively laboured in the mission of Albert County since the year 1848 are the Rev. C. P. Bliss, who remained in charge until 1853, when he was followed by the Rev. Rodney Drake Palmer; he in turn was followed, in June, 1857, by the Rev. H. B. Nichols, who remained till July, 1862, when he went as a missionary to the heathen in India, under the S. P. G. After an all too-long interregnum of seventeen years, the Rev. George Love re-opened the mission in Sep-

tember, 1878, and remained until 1881, when, after a further vacancy of about three years, he was followed, in March, 1884, by the Rev. A. J. Cresswell, the present faithful and laborious rector of Springfield. Mr. Cresswell remained in charge till October, 1886, since which time—eleven years ago—there has been no settled missionary in the county. In addition to the labours of those regularly-appointed missionaries, the Rev. W. N. Boyer, the Rev. Canon Medley, the Rev. C. Willis, the Rev. I. S. W. Pentreath and the Rev. John H. Talbot did what they could by way of occasional services, particularly the latter, who worked in the mission for about six months. The census of 1881 showed 446 souls in the county claiming the Church; that of 1891 showed only 262, a loss of 182 in that decade, and we know not how many since. The incoming missionary will have a special need of faith in God, patience in his soul, and much sympathy and encouragement from the Diocese.

The Mission of Petitcodiac is of considerable extent, but has only a few Church families in it. It embraces Salisbury, Petitcodiac, Pollet River and Havelock. There are four churches and a parsonage in the Mission. This scattered district lies between the parishes of Sussex and Moncton, and the earliest references we have are to irregular ministrations of the Rev. C. P. Bliss of Sussex, the Rev. W. N. Boyer of Moncton, and the Rev. Canon Medley, of blessed memory.

In 1871 the Rev. Cuthbert Willis, who was a good soldier of Jesus Christ, took charge of the Mission. The churches at Petitcodiac, Pollet River and Salisbury, as well as the rectory at Petitcodiac, were built during this faithful man's incumbency. In 1890, his health failing, Mr. Willis resigned, and was followed by the Rev. W. Eatough, who again in turn was succeeded, in 1892, by the present missionary, the Rev. C. H. Fullerton. The continued exodus of the Church population from the Mission is well calculated to try the soul of the missionary; but Mr. Fullerton does what he can, and there is no higher praise in the Gospel.

First in alphabetical order comes Dorchester. From the earliest mention of this parish, down to the year 1878, it formed a joint mission with that of Sackville, and in that year it became self-supporting.

The earliest trace of the presence of a Church clergyman in this parish I have from the lips of a very old man, who told me in the year 1887 (he being then in his ninety-eighth year), that when he was "a lump of a boy, about five, he was baptized by the Rev. John Millidge, about 1795." The Digest of the Records

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of the S. P. G. show, curiously enough, that that very year Bishop Inglis ordained Mr. Millidge, and sent him into these parts as a missionary. And as a passing illustration of the absence of brother clergy in those early days, I may remark that, on January 3, 1797, Mr. Millidge was married by a layman, William Allan, Esq., a Commissioner under the Marriage Act.

Mr. Millidge did missionary work in Cumberland County and in Westmorland County, which then embraced the County of Albert, from 1795 to 1801, when he removed to Granville, N. S.

The first church in the joint Mission of Sackville and Dorchester, St. Ann's, at Westcock, was built in 1817, and to it all the church people repaired for divine service until 1840, when the church of the Holy Trinity, Dorchester, was built. From the time that Mr. Millidge retired in 1797, till 1817, the few church souls were cared for by Missionaries from Amherst and Westmorland. But from 1817 onward the Mission was constantly supplied. The Rev. John Burnyeat officiated from 1817 till 1820; the Rev. Christopher Milner from 1820 till 1836; the Rev. John Black from 1836 till 1847; the Rev. T. N. DeWolfe from 1847 till 1860, when he was succeeded by the present beloved rector of Fredericton, the Rev. G. G. Roberts, who remained till 1873, and was succeeded by the Rev. D. Nickerson, who in turn yielded in 1875 to the Rev. John D. H. Browne, and he again was succeeded by the Rev. Richard Simonds, the first rector of the self-supporting parish of Dorchester. He was succeeded in 1882 by the present incumbent, the Rev. J. Roy Campbell.

Although by reason of failing health the Rev. Richard Simonds in 1881 resigned the parish of Dorchester, and has not since assumed any settled charge, and notwithstanding his completion of fifty years in the priesthood, few men have proved more abundant in labours, and none more modest and retiring.

Of two other names in the foregoing list it behoves to make some further mention—the Rev. Christopher Milner and the Rev. John Black. Mr. Milner is described in the Digest of the Records as “a noted pioneer missionary and church builder. When he saw the people backward he would take up his axe, fell the trees for the building, and shame them into activity.” Many most interesting details of this laborious missionary's long ministerial career have been preserved, and had we space we would fain record some of the more characteristic. Mr. Milner died in Sackville in 1877, in the ninety-first year of his age, and

about the sixtieth of his ministry, full of labours and full of years.

The Rev. John Black, who followed Mr. Milner, was a man of much taste and refinement, and an accomplished musician, who did much for the promotion of sacred song in those early days. Mr. Black removed afterwards to Kingsclear in 1847.

During the earlier years of the Church Society the parishes of Sackville and Dorchester were no mean contributors to its funds; and the lay delegates, the Hon. E. A. Botsford and the Hon. E. B. Chandler, were amongst the society's warmest friends and promoters. The fact is worth recording that the single parish of Dorchester, since becoming self-supporting, has contributed no less a sum than \$5,000 to the funds of the society.

The parish of Moncton (now the present prosperous city of Moncton) was called in 1846 "the village at the bend," but has grown through many vicissitudes to be a stronghold of the Church. The first visit ever made by any clergyman of the Church to this neighbourhood was that of Mr. Eagleson in the summer of 1774, and after a considerable interval of time occasional missionary visits were made by the Rev. John Millidge, the Rev. Samuel E. Arnold, and the Rev. John Black; and later still by the Rev. George S. Jarvis, rector of Shediac. The first resident clergyman in Moncton was the Rev. William N. Boyer, who also bequeathed part of his library to the deanery. He was followed in 1872 by the Rev. William Walker, during whose unfortunate incumbency in 1873 the parish church was destroyed by incendiarism, and the distressed congregation had further to contend with the Cummingsite schism caused at that disastrous period in their history. Mr. Walker was followed in 1874 by the Rev. E. S. W. Pentreath (now Archdeacon Pentreath) by whom in the following year the church was rebuilt. He laboured with much prudence and success until he removed to Winnipeg, and was succeeded in 1883 by the Rev. Arthur Hoadley, whose earnest piety promised an era of great prosperity to the parish, but ill health supervening he was forced to resign his cure and was followed in 1886 by the Rev. John H. Talbot, under whom the parish steadily improved until his removal to Oshawa in 1891, when he was succeeded by the present energetic incumbent, the Rev. E. B. Hooper, under whom the parish promises to go forward by leaps and bounds. The parishioners are at present enlarging and improving the church at a cost of about \$3,000. In 1895 this parish enjoyed the distinction of receiving the Synod and Diocesan Church Society.

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From the year 1846, when lay deputy the Hon. Daniel Hanington, and the Rev. Dr. Jarvis, invoked the society's aid for this "new and poor" mission, until it became self-sustaining, Moncton was a constant recipient of large grants for church building, for the maintenance of a missionary, and for books for the parochial and Sunday-school libraries, and I do not fear but that the prosperous churchmen of the city of Moncton will continue to support the Board of Home Missions that succoured their fathers in the days of "the village of the bend."

We have largely anticipated our reference to the parish of Sackville in the account of the joint Mission of Sackville and Dorchester. When mentioning the name of the Rev. T. N. DeWolfe it might then have been added that the church of St. Paul, in Lower Sackville, was erected during his incumbency in the year 1856. This church is interesting inasmuch as even to the details of the seats, the whole fabric follows a model which Bishop Medley caused a skilled workman who had wrought on the cathedral to make, in order that it might serve as a pattern for parish churches in the diocese.

On the retirement in 1878 of the Rev. John D. H. Browne from the charge of the joint mission, the Rev. R. J. Uniacke became the first rector in the single parish of Sackville. After about a year came the Rev. C. P. Mulvaney; his was a short and disastrous career. He in turn was followed by the Rev. Cecil F. Wiggins, who became rector in 1879, and still continues fearlessly to uplift the banner of the Church in a parish that has its own peculiar difficulties. By a recent arrangement the rector of Sackville has assumed, with the assistance of a lay reader, the care of the joint Mission of Bay Verte, in the parish of Westmorland, and Tidnish, which is in the parish of Amherst, in the Diocese of Nova Scotia.

Bay Verte has long enjoyed the fostering care of the Society. As far back as 1840 a grant was made towards building a church, and the following years show that grants towards church building, parsonage, and for books, were of frequent occurrence. But, though so nurtured, Church life has never been very vigorous in this section, although more success is hoped for in the effort that is now being made. The building of a new church at Bay Verte is being agitated, if it is not already begun, and at Tidnish a neat and sufficient church has been erected, and is furnished with a bell and other ornaments, mainly through the instrumentality of the late H. G. C. Ketchum, Esq., who died in 1896, and who, by his last will and testament, has proved himself one of the most munificent benefactors of the Diocesan Church Society.

The Parish of Shediac has also its own special interest. The first Anglican clergyman who visited it was the Rev. John Millidge. The church of St. Martin-in-the-Wood was begun in 1821 by the Rev. Christopher Milner, and was opened in 1823. The clergy who have successively ministered in the Parish of Shediac are as follows :

The Rev. Samuel Edwin Arnold.....	1828-31.
The Rev. John Black.....	1832-36.
The Rev. George Seymour Jarvis, D.D....	1836-80.
The Rev. H. H. Barber.....	1881-85.
The Rev. F. W. Vroom (now Professor of Divinity at King's College, Windsor) ..	1885-89.
The Rev. C. E. McKenzie.....	1889-93.
And the Rev. A. F. B. Burt, who was elected in 1893, and who continues to be the incumbent.	

As elsewhere stated, the Parishes of Wellington and Dundas are credited to this field, but, as a matter of fact, of late years the church in Buctouche, in the former parish, is served by Richibucto, and the church in Cocaigne, Parish of Dundas—once a rich and flourishing centre of Church life and work—has, by reason of removal of business interests, almost ceased to exist. In connection with the work of the church in this district, the name of the Rev. Alfred H. Weeks ought to be held in remembrance. Mr. Weeks was curate chiefly at Cocaigne and Buctouche from 1848 to 1872. He was a most faithful and retiring priest during life, and in his death a grateful and generous benefactor of the Society.

The parish church of St. Andrew at Point du Chene calls for brief notice. It was built at the time of the introduction of the works of the Intercolonial Railway at that place in the early sixties. Its first rector was the Rev. J. P. Sheraton—the present Principal of Wycliffe College, Toronto—who took charge in 1867. He was followed by the Rev. W. B. Armstrong in 1870. A vacancy of about three years then occurred, during which time the Rev. Mr. Pentreath gave occasional services. In 1876 the Rev. Stanley Boyd became the third rector, and on the 13th September in that year the church of St. Andrew was consecrated by Bishop Medley, and it was on that occasion that the present writer first enjoyed the privilege of meeting our revered late Metropolitan. The fourth rector was the Rev. O. S. Newnham, the present rector of St. Stephen, and the highly valued Secretary of the Synod. Mr. Newnham's rectorate extended from 1878 to

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1881, and he was followed by the Rev. W. B. Armstrong, who remained till 1884. Since that time the services of the rector of Shediack have been found sufficient for the needs of the people.

With further reference to the Rev. George Seymour Jarvis, D. D., we may here say that he was a sound and learned divine, well versed in Canon Law, and particularly in its bearing on the parochial clergy. He was very tenacious of what he deemed to be his canonical rights. During the early part of his long incumbency of forty-four years, he was abundant in labours as a parish priest, and diligent to inquire as a rural dean, an office that he held from the division of the Diocese in 1847 into Rural Deaneries until his death. He was succeeded in this office by the Rev. R. Simonds, and on his resignation of the Parish of Dorchester the suffrages of the clergy fell to the Rev. J. Roy Campbell, the present rural dean.

From the foundation of the Society this parish always took much interest in its welfare, and in turn received many benefits. Frequent grants for churches and parochial and Sunday-school libraries are recorded in the earliest reports of the Society.

The Church of St. Martin in the Wood was built by the Rev. Christopher Milner, largely assisted by William Hanington, Esq. This pioneer settler, who was the father of the Hon. Daniel Hanington, the first lay deputy of the parish to the Society, died in 1838. He was the ancestor of a large and widely spread family, whose pardonable pride it is to claim that no one of the name has ever swerved from the Church. The circumstance that the Bray Library and parochial lending and Sunday-school libraries were introduced at an early date, and were also highly valued and constantly used, caused the people of this parish to be uncommonly well informed in all matters affecting the Church.

Of the Parish of Westmoreland we have already incidentally spoken as being the primal scene of Anglican church work in the Province of New Brunswick. We have already seen that undoubtedly the very first missionary work in these parts was done by the Rev. John Eagleson in 1768. This missionary's fourteen years' labours were no sinecure. Early in the course of his work he was harassed by the Acadians, who raided his home, and by the rebel Americans, who took him prisoner in November, 1776, carried him to Massachusetts, from whence he escaped, at the peril of his life, after a captivity of sixteen months, only to find on his return all his effects stolen or destroyed. An attempt to recapture him was made in 1781, but he fled in the winter of that year, through the snow and the woods, to Halifax.

Mr. Eagleson was followed by the Rev. Edward C. Willoughby, who laboured in 1793-4, and during whose incumbency the first church of St. Mark was built. Mr. Willoughby was succeeded in 1795 by the Rev. John Millidge, and he again was followed by the Rev. John Burnyeat, who in 1817 was instituted as the rector of Sackville. He was followed in 1820 by the Rev. Christopher Milner, who, although, like Mr. Burnyeat, he was properly the rector of Sackville, yet, by reason of his abundant and far-reaching labours, was wont to be described as "the missionary of the whole district from Sussex Vale to Halifax," but principally in the Counties of Cumberland and Westmoreland.

Writing to the S. P. G. in 1820, Mr. Burnyeat much laments that "the ancient mission" at Cumberland Fort—the present parish of Westmoreland—is decayed, and its church ruinous. But the very following year (1821) he cheers the Society with the news that Mr. Milner had rebuilt the church at the fort, and that the inhabitants were waiting anxiously once more for the blessing of a resident minister. So from Amherst to Shediac, and the parts beyond, we find Mr. Milner everywhere at work.

Within a few years, however, as was to be expected, as population, and consequently facilities for travelling, increased, we find a more frequent recurrence of clerical names in this neighbourhood, some of whom became men of note in the history of the Church. From about 1822 till about 1825 the Rev. John W. D. Gray laboured at Amherst and Fort Cumberland. From 1829 to 1830 the Rev. George S. Jarvis worked in Amherst and Westmoreland. From 1830 to 1833 we find the Rev. Richard P. Wiggins at work, and from 1834 and onwards, occasionally, v. George Townsend officiated. From 1846 to 1847, the Rev. Robert Arnold; from 1847 to 1850, the Rev. Richard Simonds; from 1851 to 1852, the Rev. Charles Lee; and from 1852 to the present time, forty-five years, the Rev. D. M. Bliss has constantly tended, and still continues to care for the flock. In 1882 the parish church of St. Mark was rebuilt for the third time, and last year (1896) a parish hall was erected, and the people are still minded to support what, in the dialect of some of the humbler, though no less sincerely attached, members of the church, they call the "Dioshian Society."

Such, in conclusion, is a brief account of the Deanery of Shediac. Settled, as the counties of Westmoreland and Albert originally were, first by the Acadians, who, for example, numbered 13,676 at the last census in the county, and who in the parish of Dorchester outnumber the English inhabitants, and after the Acadians, by settlers chiefly from New England, the

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north of Ireland, and Methodist families from about Yorkshire. the Church of England is in a great minority. Albert County is largely consecrated to the Baptist body. At Memramcook the Roman Catholics have their extensive educational establishments at St. Joseph's, whilst at Sackville the Maritime Methodists, with the University of Mount Allison, all but possess the land. Apart from our long-continued neglect of Albert County, the general tendency to urban emigration from our rural districts has much depleted our Church population, as may be witnessed in the Petitcodiac, Westcock and Cocaigne Missions.

But whilst we are comparatively few in number, the Church people of this deanery are deeply attached to the church of their fathers, and are strong in the conviction that, in the Providence of God, the Church of England is yet set for the healing of divisions among Christian peoples, on the sure foundation of evangelical truth and apostolical order.

A TABLE

showing the names, dates of erection, and the builders of all the churches and chapels of the Church of England in the Deanery of Shediak, compiled by the Rev. J. Roy Campbell :

PARISH CHURCH OR CHAPEL.	Name of Church.	When Built.	By Whom Built.
Albert Co.—			
New Ireland.....	St. Peter.	1850	Rev. C. P. Bliss.
Harvey	St. Stephen.	1851	Rev. C. P. Bliss.
Hopewell Hill	St. John.	1859	Rev. H. B. Nichols
Westmoreland Co.—			
Dorchester	Holy Trinity.	1840	Rev. John Black.
Moncton	St. George.	1852	Rev. W. N. Boyer.
	Burned.	1873	
	Chancel rebuilt.	1874	Rev. E. S. W. Pentreath.
	Nave rebuilt.	1877	Rev. E. S. W. Pentreath.
	Enlarged.	1890	Rev. E. S. Hooper.
Petitcodiac	St. Andrew.	1870	Rev. Cuthbert Willis.
Havelock (Kings Co.)...	St. Paul.	1892	Rev. C. P. Bliss and Local Com.
Pollet River	St. Peter.	1879	Rev. John Burnyeat.
Salisbury	St. John.	1887	Rev. Cuthbert Willis.
Pt. Du Chene.....	St. Andrew.	1864	Interested Laymen.
Sackville (Parish)	St. Anne.	1817	Rev. John Burnyeat.
2nd Westcock	St. Stephen.	1843	Rev. John Black
Lower Sackville.....	St. Paul.	1856	Rev. T. N. DeWolfe.
Shediak (Parish)	St. Martin in the Wood.	1823	Rev. C. Milner and William Hanington, Esq.
Dundas (Kent Co.) Co-)	St. Alban.	1843	Rev. D. Jarvis.
oaigne.)			
Wellington (Buctouche).	St. Lawrence.	1865	Rev. A. W. Weeks.
Westmoreland (Parish) ..	St. Mark, 1st.	1794	Rev. Edward C. Willoughby.
" " 2nd.	" 2nd.	1821	Rebuilt by Rev. C. Milner.
" " 3rd.	" 3rd.	1882	Rebuilt by Rev. D. M. Bliss.
Bay Verte	St. Luke.	1843	Rev. G. Townsend & Local Com.

DEANERY OF KINGSTON.

BY REV. C. P. HANINGTON, RURAL DEAN.

It is with reference to the work of the Church past, present and future in the deanery of Kingston that I am about to address you. First let me bring before you briefly the history of the Church's work in that deanery.

The first recorded fact, as far as I can ascertain in this connection, is as follows: In the summer of the year 1769 the Rev. Thomas Wood, the S. P. G. missionary at Annapolis, visited the settlements on the St. John river. This was only six years after what we now call New Brunswick came into the undisputed possession of Great Britain; at that time our province formed a part of Nova Scotia, the separation of the two taking place in 1784. The Rev. Mr. Wood, after landing at St. John, proceeded up the river and, as we learn from the lately published "Digest of S. P. G. Records," he stopped at Gagetown, where he baptized two children—Joseph and Mary Kenderick—who were "twins born in an open canoe on the river, two leagues from any house." This seems to have been the first official act of any clergyman of our Church in Kingston deanery.

The English speaking population resident within the limits of the deanery at this time must have been extremely small, probably less than 200 people, scattered along the banks of the river in Kings and Queens Counties. The American revolution, however, effected a great change. Thousands of Loyalists emigrated from the United States in 1783 and settled along the St. John river and its tributaries. One body is said to have landed on the low-lying meadows near the river Jemseg, and the locality pleased them much until the spring freshets came, when in terror they fled to the higher lands and thenceforth sought more secure dwelling places.

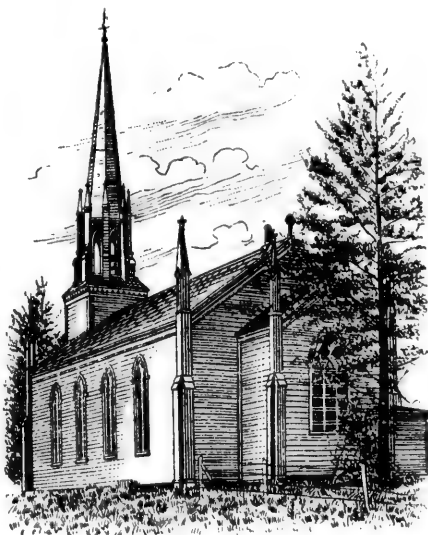
In 1784 the Church people at KINGSTON resolved to organize a parish corporation, and a meeting was accordingly held on the 10th day of May in that year for the purpose. One of the wardens elected was Mr. David Pickett, grandfather of the Rev. D. W. Pickett, until recently rector of Greenwich. This event makes Kingston the oldest Church parish in the deanery,

are sufficient to explain why our deanery bears the name
it does.

yet, however, there was no clergyman resident in the
deanery, although the Rev. John Beardsley officiated occasionally
at Kingston, and had made some preparation for building himself
a house there when he was appointed to Mangerville in conse-
quence of the death of Rev. John Sayre, first rector at that
place. Then for a time Mr. Frederick Dibblee, afterwards first
rector of Woodstock, but not then in Holy Orders, acted as lay
reader.

For its first resident clergyman Kingston was indebted to
the S. P. G., ready then, as it always has been, and still is, to
look after the spiritual welfare of Church members in the
colonies and to follow them with her aid in their wanderings.

In the month of May, 1786, three clergymen, all of them
formerly employed as missionaries of the S. P. G. in the old



Trinity Church, Kingston. Erected A. D. 1789.

colonies of America, arrived in St. John; these were the Rev.
James Scovil, late of Waterbury, Conn.; the Rev. Richard
Clarke, of New Milford, Conn.; and the Rev. Samuel Andrews,
of Wallingford, Conn. The latter was sent to Saint Andrews,
but the two former came to Kingston deanery, Mr. Scovil to the
parish of Kingston and Mr. Clarke to Gagetown; so that as
regards the work of resident clergymen these two parishes date

from the same year. But both Mr. Scovil and Mr. Clarke were required to labor over a very much larger area than is included in the parishes of Kingston and Gagetown to-day. The ecclesiastical parish of Kingston at that time included the present parishes of Hampton, Norton, Springfield, Westfield and Greenwich, or, at least, Mr. Scovil worked over all this area, travelling from place to place with Kingston as his centre, doing what he could to build up and strengthen the Church, but working evidently under great disadvantages. In 1788 he settled his family in a house which he built at his own expense. At that time there were 220 families in his mission, but only thirty communicants. In the year 1789 the parishioners of Kingston began building a Church, which was "dedicated" by their rector on the 5th day of November in the same year "to the service of Almighty God by the name of Trinity Church." This was the first Church built in the deanery. It is standing and in a good state of preservation to-day, older by nearly a quarter of a century than any other Church edifice in the diocese. Rev. James Scovil died in 1808, and was succeeded by his son, Rev. Elias Scovil, who, in turn, was succeeded by his son, Rev. William E. Scovil. It is noteworthy that father, son and grandson occupied successively the position of rector in the same parish. For one hundred and thirty years the three Scovils were in the ministry, and for ninety years they officiated at Kingston.

Next to Kingston historically comes GAGETOWN. As we have already seen, the Rev. Richard Clarke began work there in 1786, the same year in which the Rev. James Scovil began work in Kingston. He also had an immense territory to work over, for his mission included Hampstead, Wickham, Waterborough, and the rest of the Grand Lake region. In 1790 he built at Gagetown a Church and school. He held services very frequently on Long Island, which was considered convenient for both the parishes of Wickham and Hampstead. A church was subsequently built there,* which was subsequently moved to the Wickham mainland and is to-day not in existence.

Mr. Clarke was rector of Gagetown for twenty-five years, at the expiration of which he removed to St. Stephen and was succeeded by his son, the Rev. Samuel R. Clarke. What seems to have led to his resignation was a terrible affliction that befell him on the 13th of March, 1811, when his rectory caught fire

* On September 13, 1835, Bishop Inglis held service in the Church on Long Island, which he says "is unfortunately situated, as neither clergyman nor congregation can meet there at any time without inconvenience. The access is often difficult and sometimes impossible. The site was chosen because it was *central*; but a *central island*, or any spot without a neighborhood, is unsuitable for a Church."

and his oldest daughter, a niece and a grandson perished in the flames.

Next in order comes the parish of SUSSEX. It was at first occasionally visited by the Rev. James Scovil and other clergymen. Mr. Oliver Arnold, who came to Sussex about the year 1788 to take charge of a school for the Indians, established there by the Society for Propagating the Gospel among the Indians,* was ordained deacon by the Bishop of Nova Scotia in May, 1790, at Halifax, and ordained priest in June of the year following, as appears by the records at Halifax, and it is quite certain he ministered to the people of Sussex, although he had not been appointed a missionary, but only "licensed to perform the office of a deacon (and subsequently of a priest) in the Province of New Brunswick." In the year 1792, when the Bishop of Nova Scotia was making an episcopal visitation of New Brunswick, he received a petition from the people of Sussex Vale, praying that Mr. Arnold, lately ordained by him, might be recommended to the S. P. G. as their missionary. The Bishop at once complied with their request, and Mr. Arnold was accordingly appointed. While at Sussex Bishop Inglis examined Mr. Arnold's school, and in his letter to the S. P. G. says that the Indian children repeated the catechism very fluently, and by their reading and writing gave good proofs of the care that had been taken of their instruction.

In 1795 a school-room for the Indians, in which white children were also taught, and which went by the dignified name of "The College," was built by the efforts of the Hon. George Leonard, who two years before had given the Church 200 acres of land for a glebe. This college probably served the purpose of a Church for some years, as the first parish Church does not appear to have been finished until the year 1805. The mission of Sussex included a very wide area, for the rector worked in Hampton, Norton, Studholm, Johnston, Havelock, Cardwell, Waterford and Hammond. The larger part of this huge district was cared for by the rectors of Sussex up to the time that the late Canon Medley took charge. The old parish Church stood at Sussex Corner, and was consecrated in 1826 by Bishop John Inglis, the third Bishop of Nova Scotia. Rev. Oliver Arnold died in 1834 and was succeeded by his son, Rev. Horatio Nelson Arnold.

At the beginning of the present century the whole deanery of Kingston was being served by this triumvirate, Rev. James Scovil, Rev. Richard Clarke and Rev. Oliver Arnold each being

* This Society had no connection with the S. P. G.

in charge, roughly speaking, of a third of its area. But from this time these three missions began to be sub-divided. In 1801 the parishes of Westfield and Greenwich (the former now included in St. John deanery) were placed in charge of Rev. Robert Norris, who worked there for five years. After his departure these parishes were without a resident clergyman for sixteen years. At the end of that period they were in 1822 placed in charge of Rev. Gilbert Wiggins (a brother of the founder of the Wiggins Orphan Asylum), who worked there for ten years, and was succeeded by the Rev. Christopher Milner.

Next in order comes HAMPTON. In 1810 the Church people in Hampton, together with those in Lower Norton, and some from the Parish of Kingston (which then extended as far as Hampton Village), took in hand the building of a Church. In this Church, which stood on the site of the present parish Church of Hampton, Rev. Elias Scovil held service for several years; the Norton and Kingston people, living on the opposite side of the river, also attending. Rev. Mr. Scovil reported of the Church people in Hampton, at that time, that "they had done more in proportion to their means for the promotion of public worship than any parish in the province." In 1819 Rev. James Cookson was appointed S. P. G. missionary at Hampton, and the adjoining parishes of Norton, Upham and Rothesay were included in his mission.

A curious fact with reference to the Church at Kingston and Hampton at that period is that the corporations of these parishes owned the three principal ferries on the Kennebecasis River, viz.: Hampton ferry, the ferry at Perry's Point and that at Gondola Point. These ferries were made over to them in 1823 by the government, the income to be for the benefit of the Church in both parishes. But this property gave the Church a great deal of trouble, the only profitable ferry being the one at Hampton, and in 1854 the government, being asked to do so, revoked their grant, and so the property passed out of the Church's hands. The parish Church at Hampton, though built in 1810, was not consecrated until 1826. In 1829 Mr. Cookson resigned and returned to England, where he died in 1857. He was succeeded by the Rev. William W. Walker, who was rector of Hampton from 1830 to 1883. He died in 1889, having been sixty-two years in the ministry, of which he was rector of Hampton fifty years.

Next in order come the Grand Lake parishes, CAMBRIDGE, WATERBOROUGH, CANNING and CHIPMAN. These parishes hitherto worked from Gagetown were in 1820 placed in charge of the

Rev. Henry Hayden, who only remained there a year, when he removed to Nova Scotia. He was followed in 1823 by the Rev. Abraham Wood, who had previously been a curate of Trinity Church, St. John. Mr. Wood continued there for nearly forty years, resigning in 1862, but living until 1879, at which time he had been over sixty years in the ministry.

In the year 1842 a further sub-division of the deanery took place. SPRINGFIELD and NORTON were placed under the charge of the Rev. Wm. Scovil. Some years previously churches had been built in both of these parishes. The parish Church at Norton, begun in 1811, is standing and in an excellent state of preservation, having lately been restored by the zealous efforts of Mr. Isaac Raymond and others. Next to Trinity Church, Kingston, it is the oldest Church edifice in the diocese. It was not consecrated until the visit of Bishop John Inglis in 1826, in which year the parish churches of Sussex and Hampton were also consecrated. In 1848 Rev. R. D. Palmer was in charge of Springfield, Rev. W. Scovil working in Norton alone, so that the separation of these parishes dates from that year. Rev. Mr. Scovil was succeeded in 1851 by Rev. E. A. Warneford, who remained forty-four years in charge of the parish, resigning only two years ago.

The parish of UPHAM became a separate mission in 1846 when the Rev. Thos. McGhee took charge of it in conjunction with St. Martins in the deanery of St. John. He was transferred to Sussex in 1848 and was succeeded by Rev. W. H. DeVeber, now Canon DeVeber. In 1860 Mr. DeVeber became rector of St. Paul's, in St. John, and was succeeded at Upham by the Rev. S. J. Hanford, who has but lately retired after more than thirty-five years of faithful service.

HAVELOCK, with Salisbury, was separated from Sussex in 1869, and was placed in charge of Rev. Cuthbert Willis, who was ordained deacon in St. Paul's Church, Havelock, on the day of the historic Saxby gale, October, 5, 1869. The present rector has thought it expedient to affiliate himself with the Shediac deanery, a large part of his work being in the county of Westmorland.

ROTHESAY became a parish in the year 1870, the Rev. S. B. Kellogg being its first rector. He was succeeded in 1872 by the Rev. Francis Partridge, now dean of the Cathedral.

WATERFORD was separated from Sussex in 1874 and placed in charge of the Rev. J. H. Talbot, afterwards rector of Springfield, and later of Moncton.

JOHNSTON became a separate mission in 1884, when the writer of this paper was placed in charge; it is therefore the youngest parish of the deanery. Work had been carried on in it, however, by the rectors of adjacent parishes for many years back and the D. C. S. before 1845 gave a grant towards building its parish church. Bishop Medley visited the parish in 1846, holding service in the church which was, however, still unfinished. This was not Bishop Medley's first visit to Kingston deanery, however, for the previous autumn he had consecrated, October 31, St. James' Church, on the Long Reach, in the Parish of Kingston, and, November 2, the Church of the Ascension, at Lower Norton.

Having thus briefly brought before you the main facts in connection with the founding of the Church in Kingston deanery, let me next deal for a moment in statistics, which will in some measure help to show the position of the Church in that deanery at the present time. Assuming that the deanery extends over the whole of Kings and Queens counties, the population of the deanery at present, according to the census of 1891, is about 35,000. The population of 1881, according to the census taken, was about 39,000. So that in ten years there has been a decrease in population to the extent of more than 4,000 souls. Some people doubt that there has actually been this large decrease, but that there has been some decrease is certain, for in spite of the fact that very few Church members have left the fold of the Church, and that from the excess of birth rate over death rate there ought to be a steady growth of population instead of a diminution, the Church has apparently declined in total membership. In 1881, for example, seven parishes in Kingston deanery reported a total of 2,953 Church members, and ten or twelve years later the same parishes report 2,123 members, an apparent decrease of 830. It may be observed in passing that I am not at all confident that these figures are to be thoroughly relied on, for the clergy differ in their opinion as to what constitutes a Church member; some including nominal Churchmen, of whom there are always to be found not a few, others excluding them. But while the Church membership has apparently decreased during these ten years (mainly through emigration), there remains one cheering sign of progress; these same seven parishes, to which I have just referred, report 569 communicants in 1881, and ten or twelve years after 704, an increase of 135. That is to say in spite of a large decrease of population, and as a natural consequence of Church people, there has gone on a steady increase in the number of communicants.

It is plain, then, that when studying the statistical returns from our deanery, this decrease of population ought always to be taken into consideration, for, otherwise, wrong conclusions will be arrived at. Figures may seem to assert that the Church is at a standstill in the deanery, whilst the contrary, as I have many reasons for believing, is the case. Toiling away faithfully and persistently year after year, the country clergy are cheered by many evident fruits of their labours, but, at the same time, they are over and over again almost disheartened when they see some of their best parishioners moving to other places, to the United States, to the Canadian Northwest, and, I suppose, next it will be to the Klondyke. But at least they feel that they are building up the Church throughout America, and where one sows another (perhaps thousands of miles away) is reaping. There are to-day in the deanery somewhere about 4,500 Church members. Of these more than 1,300 are communicants. In 1881 about 1,230 communicants were reported; so that, as I have said, in spite of a large decrease in population, there has been a steady increase in the communicants' roll. I think that this speaks of good work being done, and of spiritual progress. There are to-day in active work in the deanery twelve clergymen, having the oversight of some nineteen parishes. There are also living in the deanery two of the clergy on the superannuated list.

As in this address I am expected to bring before you the history of Kingston Deanery, with special reference to the D. C. S., I must now speak for a few moments upon the relationship between our deanery and that Society. It has been very close, very sympathetic, and very beneficial from the very first, and our position could not be what it is if it had not been for that Society's fostering care. The first missionaries were of course supported by the S. P. G., but when their direct grants ceased, grants from the D. C. S. were made to their successors, and no parish in the deanery, in which active Church work has been going on, can be named which the D. C. S. has not at different times given assistance to. But such grants have always been made with discretion: the object of the Society having been to induce each parish to do all that it could for itself, and to become by degrees self-supporting and independent. The following parishes, each of which was voted a grant in 1870, are now on the self-supporting list: Hampton, Kingston, Sussex, Rothesay and Norton, the last named parish entering this list only two years ago. Besides this, all the other parishes are receiving a much smaller grant to-day than they received some years ago, and as the stipends of the clergy remain about the same, are

therefore giving with increased liberality. To make a comparison ; in 1870 the D. C. S. paid towards the support of the Church in the deanery \$5,329, and voted besides to Rothesay \$200 and to Canning \$200, making a total vote of \$5,729. To-day, with two new parishes, Waterford and Johnston, the total D. C. S. grant to the deanery is \$2,153, a decrease of more than \$3,000, which means that our parishes are contributing to-day at least \$3,000 more annually towards the support of the Church than they were contributing in 1870. This is, I think, a sign of spiritual progress. But, besides giving grants towards the support of the clergy, the D. C. S. has given grants for other purposes from the very first. Up to 1845 it assisted in the building of churches in the parishes of Johnston, Canning, Studholm, Greenwich, Kingston, Upham, Gagetown and Norton, and probably many of the churches built or restored since have received like grants. Grants have also been made towards the building of rectories. When it is taken into consideration how poor a very large proportion of our people are in the different parishes it will be felt that much good work which has been done would have been left entirely undone if the D. C. S. had not been ready with its aid when aid was so much needed.

As to the *future* of the Church in the deanery, I will not have time to say much, nor will my conjectures be of any great value. There are some civil parishes in the deanery in which to-day little work, if any, is being done by the Church. I ought in this paper to call attention to them. There is, first of all, *Hampstead*, which used to be in early days a Church centre. Then there are *Brunswick* and *Wickham*. In these three parishes there can be but few Churchmen, but it would seem that, if only few in number, they ought not to be forgotten and neglected. Our hope is that emigration from the deanery is about at a standstill, and that the tide may soon turn, and that the next census may find an increase of population rather than a decrease, and that our villages may develop into towns, and that in our rural parishes more prosperous times may arrive. Many changes have taken place in the deanery in the past. The building of the I. C. R., about 1857, for instance, almost reversed the position of parishes in the scale of importance, for Kingston, Gagetown and Cambridge hold now second place as compared with the railway parishes, especially Sussex, Hampton and Rothesay. What another century may bring forth, who can know? But we trust that the Church in our deanery may never be found wanting in wisdom, spirituality and perseverance, and that, whatever may betide, she may prosper.

THE DEANERY OF FREDERICTON.

BY THE REV. CANON ROBERTS, M. A., RURAL DEAN.

When asked by the Bishop a short time ago to become responsible for a brief synopsis of the work of the Diocesan Church Society in the Deanery of Fredericton during the 60 years of its existence, I undertook the duty under the impression that I knew a great deal about that deanery, at least for the 41 years since I first became a member of it; and secondly that it would be easy to find abundant records of its *earlier* history.

Nothing reveals more promptly the vagueness and inaccuracy of one's knowledge of a subject than the attempt to put it down in black and white for the information of other people; and nothing brings out more clearly the imperfections of ordinary parochial reports than the effort to compile from them a correct statement of the relative condition of a parish or mission at different periods of its history. I have now made both these discoveries.

The Deanery of Fredericton, according to the D. C. S. Reports, consists of the parishes or missions, of Burton, Canning, Douglas and Bright, Fredericton, Kingsclear, Maugerville, New Maryland, St. Marys, and Stanley; but connected with it and worked by its clergy are also the mission of Ludlow and Blissfield, under the Rev. H. Montgomery, of Kingsclear, and the mission of Gladstone and Blissville, under the Rev. H. E. Dibblee, of Burton. It is obviously impossible, within fifteen minutes, to give even the barest outline of 60 years work in each and all of these.

We may find it interesting, however, first to recall at least the *names* of some of the clergy who have been connected during that period with these several parishes. They will awaken memories in the minds of many of us present at this meeting which would be well worthy of record if time permitted.

We begin, naturally, with Fredericton, and here with the honoured founder of this D. C. Society, Archdeacon Coster. His incumbency began in 1829 and continued till his death in 1859.

Much faithful work no doubt he did for the whole archdeaconry of Fredericton during those 30 years, but the one act of his life which must ever in our eyes shed over his name and memory a brighter lustre than aught else that he accomplished, was the formation of that admirable society whose last anniversary meeting as a separate and independent organization of the Church we are now holding. On the 8th and 9th of Sept, 1836, seventeen clergymen of his archdeaconry assembled at Fredericton at his summons, formed the Church Society, to embrace all the objects of the Societies in England for the "Propagation of the Gospel," and for "Promoting Christian Knowledge," drew up and adopted its constitution, appointed its next meeting for the 9th of Feb., 1837, and forwarded a report of their proceedings to Bishop Inglis, of Nova Scotia, whose wise foresight had suggested the momentous undertaking. The beautiful addresses delivered by Archdeacon Coster in connection with this important movement recall him vividly to my mind as I knew him in my boyhood, and saw him constantly at church, at Sunday-school, at examinations of the collegiate school, and at his own home. His handsome face, his courtly and impressive manner, his deep, soft, sonorous voice, still linger in my memory, and I doubt not there are some here to-night who have not yet forgotten the solemnity of his reading in the burial service, and the tone of triumphant awe with which he uttered the words "O death where is thy sting! O grave where is thy victory!"

There is no time for personal reminiscences, but I cannot leave unnamed two who ably assisted him in the cure of souls in Fredericton. The first was the Rev. J. M. Stirling, whom I remember rather vaguely, and who in 1843 took charge of Maugerville and Burton. The second, the Rev. Canon Ketchum, is one to whom this society owes a deep debt of gratitude for 44 years of faithful service as its secretary, one whom all we older clergy regard with warm affection, and all the younger ones among us look up to with sincere respect. We all rejoice to have him still among us, with his natural force, both physical and mental, to all appearances scarce abated by his fourscore years. For fourteen years from 1845 he discharged his duties as curate of Fredericton, and missionary to New Maryland, with such diligence and earnestness that his health was seriously impaired, and with such success that at the Archdeacon's death, in 1859, he was offered the rectorship of Fredericton, though his other very recent appointment to the parish of St. Andrews prevented his accepting it.

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But I must hasten on. From 1859 to 1873 the Rev. Charles Lee was the loved and honoured rector of this parish, and most of you know well the ability and diligence which he displayed, and the faithful work he did, and his zeal on behalf of this society during the 14 years of his incumbency, which ended in the sad calamity of his drowning, when he was in the midst of his strength and energy and promise. Since then, for four and twenty years, the rectorship of Fredericton has been held by one for whom I can say no more than this, that he is constantly wishing that he were more worthy of the position and better fitted to discharge its duties, and is constantly praying and striving to become so. I might venture also to add on his behalf that for a great many years he has done his utmost to increase the contributions to this society. Thus, in this parish, during nearly 70 years, *i. e.* since 1828, there have been but two changes in the incumbency. But there have been more changes in many other ways than the brief time at my disposal allows me even to glance at. At the time of the formation of the D. C. S., Fredericton was a sort of missionary centre for the surrounding country. Here resided the Rev. Dr. Jacob, Principal of King's College, who acted also as missionary to St. Marys and the Nashwaak. Of this polished gentleman and scholar I could recall many interesting reminiscences did time permit, as I was for years under his tuition. Here also resided the Rev. Dr. J. Somerville, as Divinity Professor at King's College, who acted also as missionary to Douglas, Queensbury, and the adjoining parishes. From this centre also were served the parishes of Kingsclear and New Maryland. At the present time New Maryland alone retains its old connection. In 1836 the old parish church, a large wooden building, solidly built in the early N. B. style of architecture, stood a little nearer to the river than the present cathedral. How vividly I remember its appearance, both external and internal! For me a thousand pleasant memories cluster about that sanctuary, so long ago replaced by one in everyway more worthy of its sacred purpose. Its small, plain altar, and great three-decker pulpit, both at the west end of the church, its broad galleries, especially that occupied by the organ and choir at the east end, with red curtains all across it, strung on a long brass rod so that they could be drawn close at any time and completely conceal the singers whenever they desired, for whatever reason, to secure the complete privacy of their devotions; its boxed-in pews, comfortably cushioned in a variety of styles and colours; all these things seem to me now grievous

defects and gross anomalies. And yet I loved the old church, because I loved and revered those who ministered within it ; because there I worshipped in my boyhood, there I was prepared for confirmation and received that apostolic ordinance, there I made my first communion, there I formed and offered before God my purpose of life-long service in the ministry of His Church.

But I must hark back to my more immediate subject. I need scarcely remind you of the event which, more than any other in its history, affected the welfare and growth of the D. C. S. and of the Church everywhere among us, I mean of course the arrival, in 1845, of the Right Rev. Dr. John Medley as Bishop of this diocese. To attempt even to touch upon the outlines of his noble work in the deanery of Fredericton alone would quite exhaust the very few minutes still left at my disposal. The visible monuments of his love for his Divine Master, of his zeal on behalf of the Church committed to his rule and guidance, of his energy and perseverance, of his noble-hearted generosity, of his exquisite taste and judgment, these are before us every day in that architectural gem, the parish Church of Fredericton, and in that noble and beautiful Cathedral in which we have all been worshipping together during the present week. But his chief monument is in our hearts, and in the blessed fruits of righteousness which shall be borne afresh, we trust, age after age, from the good seed his words, his work and his example have sown far and wide among us.

There is no time to speak, however briefly, of the excellent work done, after the Bishop's arrival, in connection with the Cathedral and in the neighborhood of the Mills below town, by the Revs. J. B. and C. S. Medley, and the Rev. John Pearson. The record of it is in many minds and hearts among us ; but the *past* of several parishes of the deanery has not yet been even alluded to, and the *present*, if not the *future*, of them all must claim at least a modicum of our attention.

Of Stanley and St. Marys, we can only note that, after Dr. Jacob's more active work began to cease, they were both served together by the Rev. W. Jaffrey from 1850 until the Rev. W. O. Raymond was appointed to Stanley in 1878. Of Rev. Mr. Jaffrey's untiring work it would be difficult to speak too warmly. In these parishes he constantly served seven or eight churches and stations, and indeed, as we find from the Report of 1863, no less than twelve places received his ministrations during that year, and some of them were sixty-five miles apart. Whether among these or in addition to these, I do not know, he minis-

tered to the large district about Newcastle, on the Grand Lake, known as the Parish of Canning, during nine years, up to 1863, with constantly increasing congregations. He built Trinity Church in Lower St. Marys, and the very handsome church of St. Mary, now the parish church, with a commodious church hall near by. Of the past history of the parishes of Maugerville and Burton there is only time to note that Maugerville is the oldest mission in the deanery, if not in the Province, dating back to 1783, ten years before the formation of a corporation in the Parish of Fredericton. Here the Rev. Raper Milner served till 1843, after whom came Revs. J. M. Stirling, Dr. Wiggins, H. Pollard, G. H. Sterling, R. Simonds, and H. E. Dibblee. Rev. Mr. Dibblee is now rector of Burton, with Blissville and Gladstone, and Rev. Mr. Colston is rector of Maugerville, with the Mission of Canning, on Grand Lake.

Douglas alone remains to be referred to, and because it is, it were, my first love, the parish to which I was sent as a young deacon forty-one years ago, the parish in which I spent the first four happy years of my ministry, and in which I found and left many affectionate friends, some of whom are true friends even to the present day, therefore I feel it hard to be compelled to dismiss its past flourishing condition and its present saddening spiritual destitution with but a few hasty words. We have noted of this parish that it was served till 1843 by the Rev. J. Somerville from Fredericton. In 1844 the Rev. J. Dunn took charge, and from that time till it was left vacant, about a year ago, it has had no less than eleven different pastors. Thus, most hastily and imperfectly, have I touched upon the past of all the missions of the deanery. How can I deal with the present and the future of them all in the few moments that are left me? It is only fair to myself to say that I spent many hours in hunting up and tabulating statistics with a view to a comparison of the past and present of these missions. I have them here to show that I made an honest effort towards that end. But I have not used them, because I found the earliest ones so few and so uncertain that a comparison founded upon them would have been not only odious (which all comparisons are said to be), but also inconclusive and misleading.

I close therefore with a few thankful words as to the present condition of the Deanery, and a few hopeful ones as to its future.

As Rural Dean of Fredericton I have indeed cause for thankfulness that I have been called by my brethren to this honour—first, because we are a band of brothers, an absolutely united

deanery ; and secondly, because in every parish and mission of the deanery true and faithful work is being done.

As to the first, I think that my friend the Dean of Fredericton, who attends our meetings, to our great pleasure and profit, when he can, will bear testimony to our cordial and affectionate harmony of feelings, and unanimity of thought and action on all questions affecting the welfare of the Church.

As to the second, I do not except even my own parish from the statement that true and faithful work is being done in every mission that is occupied ; because, whatever my own shortcomings, I have the happiness of knowing that the Bishop, the Dean, and the Sub-Dean, are constantly putting forth untiring energies and powers of the highest order for the spiritual advancement of all the Church people of Fredericton.

In the parish of Kingsclear that faithful work has been shown, during the 14 years of the incumbency of the present rector, not only by the large sums raised and the many improvements made in the churches and the rectory, but especially by the increase in the number of communicants from 50 to 90, or nearly one-half the church population of the parish.

But the good work of this able missionary has found a larger scope in the mission of Ludlow and Blissfield, which during the last ten years has been placed under his care. Here three beautiful churches have been built—complete and free from debt, 236 baptized (27 of them at one service), 141 confirmed, and the communicants increased from eight to fifty-two.

Similar evidences or promises of growth are seen in the parish of Stanley, to which Tay Creek, properly a part of Douglas, has been united for many years past. Stanley has a beautiful parish church and comfortable rectory, built by the efforts of the Rev. W. O. Raymond. During the incumbency of the present rector, Rev. A. B. Murray, a beautiful church has been erected at Tay Creek by the almost unaided efforts and self-denying liberality of the people of that settlement, in place of the old church built there nearly 40 years ago.

The parish of St. Marys shows also the fruits of the diligent and faithful work being done there. The old church on the Nashwaak, built 73 years ago, has been substantially restored and added to ; St. Marys parish church has been painted and otherwise adorned ; a mission chapel has been built at Marysville and the foundation laid there of a permanent church of brick, and \$700 secured towards its erection. In this parish three Sunday-schools are at work—instead of one, four churches served

where there were but two, and the Holy Eucharist is celebrated twice every Sunday.

In the mission of Canning, connected with Maugerville, there are also signs of reviving life and interest.

Last, but not least, I appeal especially to the Church people of Fredericton to aid with their prayers, their efforts and their offerings, the grand work being done by the Rev. H. E. Dibblee in Fredericton Junction and the surrounding country. The first Church of England service was held there in 1894, and the interest in the church has been steadily increasing ever since. There are more than 80 baptized members of the Church; the services are largely attended; a class is being prepared for confirmation; a site has been secured for the erection of a church at the Junction, to be known as the Jubilee Memorial Church, and the work is to be pushed forward vigorously next year. Surely the very *name* of this growing place, as well as its comparative nearness to us, gives it a claim on the interest and help of the people of Fredericton.

With all these signs of life and growth in the Church work of our deanery, we have abundant cause for thankful confidence in our Divine Master's overruling care and loving help. Seek we, therefore, diligently, the guidance and inspiration of His Holy Spirit, that we may do His work with ever growing zeal and love; and then, with perfect faith and trust, we may leave the future in His hands.

DEANERY OF CHATHAM.

HISTORY OF THE ESTABLISHMENT, GROWTH AND EXTENSION OF
CHURCH OF ENGLAND MISSIONS WITHIN THE RURAL DEANERY
OF CHATHAM FROM THE YEAR 1814 TO THE PRESENT TIME,
A. D. 1897. A PAPER CONTAINING THE SUBSTANCE OF AN
ADDRESS DELIVERED, IN PART, BEFORE THE SIXTY-FIRST
ANNIVERSARY MEETING OF THE DIOCESAN CHURCH SOCIETY,
IN THE CHURCH HALL, FREDERICTON, N. B., ON THURSDAY,
EVENING, OCTOBER 7TH, 1897.

BY THE REV. CANON FORSYTH, RURAL DEAN.

In the year 1814 the Rev. Benj. G. Gray, of Halifax, N. S., at the request of Dr. John Inglis, "undertook the laborious task of visiting the settlements in the Gulf of St. Lawrence in the hope of reaching the Bay of Chaleur." Such, however, were the difficulties of travelling that Mr. Gray, on his first attempt, got only as far as Shediac. He hoped, he said, "that in the winter his whole object might be accomplished, when travelling on the ice is attended with less difficulty." In the year 1817 we learn that Madras schools were organized at Buctouche and Kouchibouguac by masters trained at the Central Madras Institution in Halifax, N. S. These masters taught the Church catechism in their schools and acted as lay readers on Sundays.

In the summer of 1818 the Rev. Samuel Clarke, missionary at Gagetown, Queens Co., N. B., visited Miramichi and held service in the Court House, Newcastle, where he had "a large and respectable congregation." He baptized twenty infants, and "had the weather been more favourable he should have extended his visit to the different settlements on the river." At this time Major General Smyth, the Lieutenant Governor of the Province, urged the importance of placing a resident missionary at Miramichi, and the Society for the Propagation of the Gospel "felt much pleasure in acceding to the wishes of the Governor," it being understood that "a considerable portion of the missionary's time may be devoted to visiting the adjoining districts."

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In 1820 the Rev. John Burnyeat, travelling missionary, spent seven weeks at Miramichi, his "unusually long" stay being caused, as he says, by the fact that "no opportunity of leaving has offered of late." "Many children have been brought to me for the sacrament of baptism. I have administered the Holy Communion and performed other clerical duties." The people had "subscribed towards a church forty-eight pounds, and 400 tons of pine timber valued at fifteen or sixteen shillings per ton." There was "a difference of sentiment" as to whether the church should be built at Chatham or Newcastle. In this matter it appears that a compromise was brought about, and on September 23rd, 1823, the Rev. Samuel Bacon, who had been sent out from England by the S. P. G. in 1821 as the first resident missionary at Miramichi,* laid "the first stone" of St. Paul's Church "on an eminence" above Chatham and a little more than half way to Newcastle. On this occasion there was "a large assemblage of people," and Mr. Bacon delivered an address on "The Advantages of Church Communion." St. Paul's Church, the first erected within the deanery of Chatham, was used for divine service for the first time on Christmas day, 1825, having narrowly escaped being burned in the great Miramichi fire—on October 7th in that year. A grave-stone in the churchyard records the perishing of a Jackson family while seeking safety from the fire in a brook a short distance from the church.

In the year 1818 Mr. John Smith, who for many years was Parish Clerk at St. Paul's, and received a salary for leading in the responses, opened a Madras school at Chatham. It was shortly afterwards removed to the vicinity of the Court House at Newcastle, £40 having been subscribed for a new school-house. In 1825 Mr. Bacon spoke of this school as flourishing, with fifty scholars in attendance, and of another having been established in Chatham, "near the church," by Mr. Davenport Walker, with thirty-three pupils.

In this year Mr. Bacon wrote to the S. P. G. that he was "busily engaged preparing candidates for confirmation," and in the following year Bishop John Inglis visited Miramichi for the first time and consecrated St. Paul's Church and church-yard on

* One of the disadvantages of Rev. Mr. Bacon's isolated situation was that upon his marriage he was obliged to avail himself of the services of a magistrate (one of those especially commissioned for solemnizing marriages). See the following from an old newspaper :

MARRIED.—At Miramichi on the 18th ult. (Dec. 18, 1823), by Alexander Davidson, Esq., the Rev. Samuel Bacon to Eliza H., second daughter of Ebenezer Cutler, Esq., of Annapolis, N. S.

October 1st. This church is still in a thorough state of preservation. Its interior furnishing has been altered several times ; part of its original furniture was a pulpit of great height standing in front of the altar rail, and having a "sounding board," surmounted by a gilded mitre, which is still preserved in the vestry.

In September, 1828, the first service was held in a new church at Baie des Vents, twenty-two miles from Chatham, where the river Miramichi widens into the Baie des Vents. About this time Mr. Bacon had the assistance of Rev. Archibald Gray, who also taught the Grammar School at Chatham. The two missionaries were able to hold sometimes four services on Sundays, besides catechizing the children. After Mr. Gray had left, Rev. James Hudson arrived at Miramichi from Nova Scotia Dec. 19th, 1834. Concerning him Mr. Bacon wrote : "He appears to be an amiable and pious young man, and likely to prove an ornament to his profession." Mr. Hudson was ordained priest in St. Paul's Church, Chatham, by Bishop John Inglis in the summer of 1836, and was appointed in 1839 travelling missionary on the Miramichi, having his headquarters at Baie des Vents, in the parish of Hardwicke, his missionary field extending from Escuminac on the east 150 miles up the Miramichi river, including the parishes of Newcastle, Derby, Nelson, Blackville, Blissfield and Ludlow, westward to St. Marys in York County. Previous to Mr. Hudson's arrival, Mr. Bacon had made occasional visits to Bathurst and Richibucto. On one occasion, when he was going up the Miramichi in a canoe paddled by Indians, a woman called out from the shore, "Are you the man that baptizes children?" and was gratified to learn that this was one of the objects of the missionary's journey.

In the year 1836 the building of St. Mary's Chapel of Ease in the town of Chatham was begun, and it was consecrated by Bishop John Inglis on August 13, 1843. For some time previously services had been held on Sunday afternoons, for the convenience of persons in the town and below it who were distant from the parish church, in the old Madras school-room, which stood on a lot, now unoccupied, adjoining Ullock's livery stable on Duke street, Chatham. Mr. Bacon died in 1869, after a ministry of forty-seven years in Chatham*. He was succeeded as rector by the Rev. W. S. Neales, who had been for several years master

* The Diocese of Fredericton was divided by Bishop Medley in the year 1847 into seven Rural Deaneries, and Mr. Bacon was one of the seven clergymen chosen by the clergy, and confirmed by the Bishop in the office of Rural Dean, a position he continued to hold until his death in 1869. The Bishop issued instructions to the Rural Deans as to their duties, and at every triennial visitation afterwards confirmed the election of each clergyman chosen for the office.

of the Grammar school and curate of the parish. Mr. Neales resigned, on account of ill-health, in the spring of 1873. Some months later, his health having been partially restored, he took charge of the Mission of Newcastle and Baie des Vents, but within a year was obliged, through physical weakness, to give up work in this Diocese. For sixteen years afterwards he pursued a successful ministry in California, where he died in 1891. Mr. Neales was succeeded in July, 1873, by the present incumbent, the Rev. Canon Forsyth, who was ordained to the diaconate by Bishop Medley in Christ Church Cathedral on Trinity Sunday, 1873, advanced to the priesthood in Trinity Church, Sussex, on Sunday, March 1st, 1874, and instituted to the rectory of St. Paul's, Chatham, on the following Sunday.

In the year 1876 a new Sunday-school house costing \$1,800, was completed at St. Mary's chapel. In 1875 a vacant lot at the east of St. Mary's chapel was purchased for a site for a new rectory, the cost of the lot being \$600. The old stone rectory and glebe, situated a mile above Chatham, was sold, and the proceeds, \$1,625, devoted to the erection of the new rectory, the cost of which was \$4,200. The building was completed and occupied in the fall of 1877. In 1879 the Bacon Memorial School-room, erected during the incumbency of Rev. W. S. Neales, was converted into a chancel,* the choir removed from the old west end gallery, and a new organ procured, the expenditure being about \$1,700. In 1881 the nave of St. Mary's chapel was furnished with free and unappropriated seats, at a cost, including other furnishings, of \$500.

In 1891 St. Paul's church was repaired and refurnished, the old pews being converted into free and open seats, the roof reshingled, and the interior repainted and provided with ecclesiastical hangings, &c. The cost was \$590. In 1892 a new furnace was placed in St. Mary's chapel, at an expense of \$325; and in 1895 the interior of the chapel was remodelled, and five memorial windows provided, the whole cost being \$4,400. In 1896 a new roof was placed on St. Mary's, at an expense of \$780; and efforts are now being made to proceed with the completion of the whole work of restoration, at an estimated cost of \$1,700, at the earliest possible date.

* The east window in the Bacon Memorial chancel was formerly the east window in St. Andrew Chapel, built by Bishop Medley, at Exwick, in England, when he was Prebendary of St. Thomas' Church, Ex ter. At the base of the window is the inscription, "A tribute of affection from the Bishop, to the Rev. Samuel Bacon, for 47 years the beloved pastor of this parish. Entered into rest February 16th, 1869. Jesu Mercy." Mr. Bacon was an uncle of the first wife of Bishop Medley.

Meanwhile the commercial prosperity of Miramichi has very much declined. The old time ship-building industry has entirely ceased, as also the trade in sailing vessels, with which, in the open season, the port was once often filled. The lumber export, now carried on in ocean steamers, has for many years been attended with much less certain financial gain. These circumstances have been adverse to the increase in numbers and wealth of our congregations. Quite recently, however, the establishment of wood pulp mills has brought some Church families to the community. The members of the Church in the parish of Chatham are about 400, of whom about 100 are communicants. The yearly baptisms are from fifteen to twenty, marriages from about two to five, and burials from four to ten. Confirmations are from twenty-five to thirty-five in each two years.

Since the year 1882 the parish has been self-supporting and has in addition contributed annually to the General Purposes of the Diocesan Church Society, in whose work it has always taken a becoming interest and sent able and zealous laymen to represent it in the Society's meetings. The principle of self-support has been successfully developed since the old time when, notwithstanding the greater local ability of the Church people, Mr. Bacon received the greater part of his stipend from the S. P. G., and it was with constant difficulty that the balance of \$200 or \$300 required to maintain the services was raised by means of pew rents and subscriptions. In those days the Sunday offerings were miserably small, and the principle of "honoring the Lord" in substance as an act of worship was generally lost sight of. Upon the death of Mr. Bacon, the grant of the S. P. G. ceased, and it became necessary that more should be contributed by the parish. With the abolition of pew rents and subscription list, the Sunday offertory has now, for seventeen years, been the source of voluntary parochial support, and it has gradually developed until it now averages about \$22 per Sunday. By this means local expenses are provided for, amounting to about \$1,100 or \$1,200 annually, besides special contributions for domestic and foreign missions and other objects.

The Mission of Hardwicke, or Baie des Vents, comprehends the civil parishes of Hardwicke and Glenelg, on the south shore of the Miramichi River. The church of St. John the Evangelist, in the parish of Hardwicke, is twenty-two miles from Chatham, and is the oldest church, next to St. Paul's, within the Deanery. As already stated, the first service was held in this church on September 28, 1828. It was consecrated by Bishop John Inglis

in 1836, and was a few years later enlarged, furnished with a chancel, three bells, and other improvements, which were the subject of high praise from the Bishop who saw the church again in 1843 and consecrated the burial ground. Speaking of the church on this occasion the Bishop said in his journal, "This building has been remodelled and enlarged at much expense by Mr. Hudson, and is more perfect, in its kind, than any church in the Diocese; indeed it would be thought a beautiful appendage to a palace. Everything about it is in perfect keeping: it is alike furnished, ornamented and finished with excellent taste; and it is truly surprising to find so perfect a building in so remote a place. It is impossible not to regret that it is not in a place of more frequent resort, that it might stimulate others to copy such a pattern. It is very prettily placed on the margin of a fine bay. . . . All the windows of the Baie des Vents Church have painted glass. The plastered walls present a perfect imitation of stone, with which the open seats and desk and pulpit correspond. Scrolls on the walls contain well-selected portions of Scripture; and on each of the fifteen panels in the front of the gallery the arms of some See are emblazoned. Hangings, service books and plate are in similar style, and the whole floor is matted." In his notes the Bishop also mentions that Mr. Hudson expected to present 100 candidates for confirmation in his whole mission, but was greatly disappointed that violent storms both at Blackville and Baie des Vents prevented the majority from getting to Church.

Mr. Hudson continued his labours from Ludlow to Escuminac until March, 1856, when the Rev. C. F. Street was appointed to the charge of Blackville and Nelson. From that time he laboured in Newcastle and Hardwicke until his death at Newcastle in the spring of 1871. He was succeeded by the Rev. G. H. Sterling, who had been his assistant from October, 1870. Mr. Sterling removed to Maugerville in 1873, and was succeeded in the autumn of that year by the Rev. W. S. Neales, who resigned in 1874, and was succeeded by the Rev. A. Prime, who was followed in 1877 by the Rev. H. H. Barber.

In 1879 the Mission of Hardwicke was separated from Newcastle and placed in charge of Rev. E. P. Flewelling. He removed to the Mission of Dalhousie and Campbellton in 1882, and was succeeded at Hardwicke by the Rev. W. J. Wilkinson, B. D.,* the present incumbent. Since Mr. Wilkinson began his work in

* Rev. Samuel Bacon's daughter, and only child, became the wife of Hon. Judge Wilkinson of Bushville, Chatham, and their son, Rev. W. J. Wilkinson, is now laboring in what was, prior to the year 1839, a part of his grandfather's mission.

this mission a new rectory has been built, and also the new church of St. James the Great at "the Village," seven miles from the rectory. This church was consecrated by Bishop Medley in the summer of 1890. The old parish church of St. John the Evangelist has also been thoroughly repaired and improved, and altogether the church property in the mission is now in excellent condition. Occasional services are held at Escuminac, fifteen miles eastward from the rectory, where there are one or two Church families, but no church building. The mission extends about twenty miles along the southern shore of the Baie des Vents, and contains about fifty families of Church people, engaged in farming and fishing, and for the most part of limited means. In summer there is tri-weekly communication by steamer with Chatham. In this mission, where in the early days of Mr. Bacon's ministry there was no church building, and only occasional services, there are now two churches, a rectory, and a resident clergyman, with two, three and four services every Sunday, and for the most part daily services in the parish church. Through many years of irregular and inadequate spiritual care, the people, with few exceptions, remained attached to the Church of their fathers. A noteworthy feature in the congregations to-day at Baie des Vents is the large attendance of men.

The mission of Newcastle and Nelson comprehends the locality on the north side of the Miramichi River opposite the parish of Chatham, and a part of the civil parish of Nelson immediately west of the village of Nelson on the south side of the river. The Church families in the parish of Newcastle are, with the exception of two or three in Douglastown, located in or around the town of Newcastle. Here, as early as the year 1828, there was a movement towards building a small church. The earliest mention we have of the services of the Church of England being held in Newcastle is that, already referred to, when the Rev. Samuel Clarke of Gagetown officiated in the Court House in 1818. Here, also, Mr. Bacon of Chatham, after his arrival in 1822, held services from time to time. After the erection of St. Paul's Church, half-way between Newcastle and Chatham, the people of Newcastle assembled there, more or less, for public worship. But when the Rev. James Hudson was appointed in 1839 travelling missionary on the Miramichi, he held services in Newcastle, and through his untiring efforts the beautiful church of St. Andrew was built and consecrated by Bishop Medley on St. James' Day, 1850.

Until the year 1856 Newcastle remained in connection with Derby, Nelson, Blackville, Ludlow, and Baie des Vents, but in that year Rev. C. F. Street took charge of Derby, Nelson and Blackville, and Mr. Hudson continued his work in Newcastle and Baie des Vents until his death in 1871. The names of the succeeding rectors have been given in our account of Baie des Vents, which continued in connection with Newcastle until 1879. Mr. Barber, the last rector of the united mission, was succeeded at Newcastle by the Rev. J. H. S. Sweet in 1882; and in 1888 a part of the civil parish of Nelson was added to Newcastle. In September, 1890, a new church, St. Mark's, was consecrated in the parish of Nelson, by Bishop Kingdon, and services have since been regularly held there. Mr. Sweet resigned on account of ill health in 1895, and was succeeded in October of that year by the Rev. P. G. Snow, the present incumbent. The church people in this mission reside within a radius of five or six miles of their several churches. The congregations are small, but the support of the church is comparatively liberal through the offertory, and with the aid of a small endowment, the mission is almost self-supporting. And here, where less than fifty years ago there was no church building, or resident clergyman, there are now two churches, one of them the well-known church of St. Andrew—the last of Father Hudson's notable labours in church building; also a handsome Sunday-school house, and a comfortable rectory and glebe. The Church families number about thirty-nine in Newcastle, and eleven in Nelson.

Proceeding from the town of Newcastle about nine miles up the South-west Miramichi river, we come to the rectory of St. Peter's, Derby, and are in the Mission of Derby and Blackville. This mission extends along the river about thirty miles, and previous to 1856 was part of Mr. Bacon's, and afterwards of Mr. Hudson's extensive missionary field. There was no church building within the mission previous to 1843, when through the exertions of Mr. Hudson, Trinity Church, Blackville, was completed, and consecrated by Bishop John Inglis. The Bishop wrote in his journal that the "little church would be considered an ornament to any hamlet or village in England." He also referred to the "immense area" of Mr. Hudson's missionary field. Some of the candidates for confirmation were "forty miles distant from the church." Some were prevented from coming so far by the prevailing rain storm, but "some did travel fifteen miles through the rain." "A congregation of sixty were assembled, of whom nineteen were confirmed."

Mr. Hudson's next work in church building was the church of St. Peter's, Derby, which was consecrated by Bishop Medley on September 12th, 1847. The burial ground attached to St. Peter's was consecrated by Bishop Medley three years afterwards, July 22nd, 1850. Mr. Hudson laboured single handed in his extensive mission, extending from Escuminac to Ludlow, until March, 1856, when the Rev. C. F. Street took charge of Derby and Blackville, the General Committee of the Diocesan Church Society having, in February of that year, made its first grant to a Missionary not receiving any aid from the Society for the Propagation of the Gospel. Mr. Street removed to Bathurst in July, 1857, and was succeeded by the Rev. William Cruden, who continued in charge until 1877, when he went to New Zealand. St. Peter's rectory was completed and occupied by Mr. Cruden about the year 1871. He was succeeded by the Rev. A. F. Hiltz, who laboured faithfully for eleven years, until compelled by ill health to resign in 1888. He was succeeded by the Rev. R. W. Hudgell, who removed to take charge of the parish of Victoria, at St. John, in 1891. During Mr. Hudgell's incumbency St. Agnes' chapel, at Grey Rapids, five miles east of the village of Blackville, was built and used for divine service for the first time, in November, 1890. It has not yet been completed or consecrated. Mr. Hudgell, in 1890, reported twenty-six Church families, and 145 baptized members in the parish of Derby; and thirty-eight Church families, and 236 baptized members in Blackville. There were twenty-six communicants in the two parishes at Easter, 1889, and fifty-three at Easter, 1890. The whole mission contributed \$330 towards the clergyman's stipend, and there was an endowment of \$600 bringing in \$36 per annum. Mr. Hudgell was succeeded in January, 1892, by the Rev. C. O'Dell Baylee, the present incumbent, who now reports fifty-seven Church families in the mission, who are contributing \$345 to the maintenance of the services.

For many years previous to 1887 (on the 9th of July in which year the church of St. James the Great, in Ludlow, was consecrated by Bishop Medley), the Church people in Ludlow and Blissfield had been almost without the services of the Church. In 1825 Mr. Bacon wrote to the S. P. G. that "the inhabitants at Ludlow are numerous; they are very destitute, indeed, of religious instruction, but anxious to have some spiritual guide." He could only "visit these people once in the year, or twice at the farthest." It appears that the Rev. Walter Price* was one

* Rev. Walter Price lived at first upon the Nashwaak River, where he had an extensive land grant. He was elected in 1802 a member of the House of Assembly for York County.

of the earliest missionaries who visited the Miramichi river districts, and a Mr. Walter Price, who a few years ago was licensed as a lay reader at Ludlow, is a great grandson of the early missionary just named. From 1839, until his death in 1871, the Rev. Jas. Hudson did what he could to provide for the spiritual wants of the Church people of Ludlow and Blissfield, while caring also for those in Northesk, Newcastle, Hardwicke and Glenelg. After his death, however, missionary visits to Ludlow and Blissfield were few and far between, until through the efforts of Bishop Kingdon the mission was revived, the church of St. James the Great erected at Ludlow, and the services of the Church began again to be regularly held among the remnant of Church families in a district where in 1846 Bishop Medley, when on his first tour through the northern part of his diocese, held service and celebrated the Holy Communion in a barn.

Since the erection of the church at Ludlow, which is a becoming memorial of the great missionary who so long and faithfully cared for the souls there, the mission of Ludlow and Blissfield has been transferred to the deanery of Fredericton, and has been served by the Rev. H. Montgomery, rector of Kingsclear, York Co. On May 24th, 1892, St. Andrews Church, at Doaktown, was consecrated by Bishop Kingdon, and much is hoped for in regard to the growth of the Church in this important village on the Canada Eastern Railway.

On September 1st, 1895, St. John the Evangelist's Church at Lower Ludlow was consecrated by Bishop Kingdon, the site of the building being very near the spot where Mr. Hudson, fifty years ago, desired to build a church, and for which he applied to the Diocesan Church Society for a grant of £15. This is the third church consecrated within the Mission of Ludlow and Blissfield within eight years. Here, then, within the district comprehending the parishes of Derby, Blackville, Blissfield and Ludlow, where there was no church building previous to 1843, there are five churches in which regular services are held. It is much to be wished that, before long, a resident clergyman may be stationed at Blackville, or at some centre within the Mission of Ludlow and Blissfield.

We will speak next of the Mission of Richibucto and Kingston, which lies along the coast of Kent County from Kouchibouguac to Buctouche, a distance of about thirty miles. We have already mentioned that as early as 1817 Madras schools were established at Buctouche and Kouchibouguac, whose masters

acted as lay readers on Sundays. Rev. John Burnyeat, travelling missionary, visited Buctouche and Richibucto in June, 1820. He wrote that at Buctouche he had "a numerous congregation, the younger members of which, he feared, had scarcely heard a prayer in public before." Of Richibucto he wrote that "no minister of the gospel had ever been stationed there." A few years previously the Rev. B. G. Gray touched at the place on his passage from Bay Chaleur to Halifax, and baptized a number of children. Mr. Burnyeat held service in a large barn fitted up for the occasion. He baptized thirteen children at Kouchibouguac, where the school-master, Mr. Truro*, "acted as their minister on Sundays." In 1822 Mr. Burnyeat, as Ecclesiastical Commissary for New Brunswick, visited Buctouche, where, he says, "the inhabitants are growing in numbers, but it cannot be added they are growing in grace." Concerning Richibucto, he regretted that "in a place where 410 souls reside and 600 seamen visit in summer the sound of the church-going bell is never heard. . . . Little more is wanted than a 'house of prayer' and a servant of the Most High to officiate at the altar to render Richibucto an agreeable place of residence. The people were making efforts to build a church, and had subscribed for that purpose £308 10s.

In 1823 the Rev. Robt. Willis visited Richibucto and Buctouche, and wrote that, at the former place, "sufficient ground for a church, parsonage and a graveyard had been obtained in a very eligible situation." In 1825 Mr. Bacon visited Richibucto, and wrote that, "owing to a disagreement, the frame of the church had been disposed of for other purposes." It was resolved to make another attempt, and the plans of a church were drawn by a Mr. Layton, and in 1829 Mr. Bacon reported the project for building the church was likely to succeed through the efforts of John W. Weldon, Esq., M. P. P. There were then thirty-two families belonging to the Church in Richibucto and Carleton parishes. Sir Howard Douglas, the Lieutenant Governor, had donated in 1827 the sum of £50, which was expended in purchasing "a frame" for the church, which in 1829 "had been on the spot nearly two years." There was at this time a good Madras school, taught by Thos. Wood. It was not until 1836 that the Rev. Henry J. Jarvis was stationed as a resident mis-

*Anthony R. Truro was a man rather famous among the early teachers in this Province. He removed from Kouchibouguac to Sussex Vale, and from thence came to St. John in 1822, where, as master of the Madras, or National, school he had charge of 500 boys, and made quite a reputation for himself as a teacher. Mrs. Truro taught the girls' Madras school.

sionary at Richibucto, and in 1839 Archdeacon Coster could only report that "in the new mission of Richibucto and Weldford two parish churches were in progress, both struggling with difficulties, there being few persons of property attached to the Church." About the year 1843 the Rev. T. N. DeWolfe took charge of the new mission, and in that year Bishop John Inglis consecrated St. Mary's church and burial ground at Richibucto and St. Paul's church and burial ground at Weldford. The Bishop endeavored to proceed from Richibucto to Weldford on the Richibucto River in a canoe with Indian guides, but, a strong wind prevailing, the canoe was abandoned, and the journey made in a waggon. Owing to the roughness of the road, it was one o'clock in the day before the Bishop and Mr. DeWolfe arrived at the church, where the congregation had waited from 11 o'clock. Twenty-three persons were confirmed, and Mr. Bacon and Mr. Hudson assisted in the services. "On our return," wrote the Bishop, "we had twelve miles of wretched road to travel after dark, and part of it through a deep wood full of stumps, roots and stones. We were thankful to borrow a tin lantern, which Mr. DeWolfe could venture to open in the wood where there was no wind. We thus accomplished our object without harm, crossing a long ferry just before midnight, and were at our lodging when the clock struck twelve, having been busily occupied for seventeen hours, in weather painfully hot. Though painfully tried, I was thankful to have escaped injury through the hardest day's work I have had during the summer."

The Rev. T. N. DeWolfe was succeeded in the year 1848 by the Rev. John Black, and about the same time Rev. D. I. Wetmore became missionary at Weldford, residing at Richibucto. Mr. Black was succeeded in 1849 by the Rev. James Neales, who, in 1858, at Bishop Medley's request, exchanged parishes with the Rev. N. A. Coster, of Gagetown. Mr. Coster continued his work at Richibucto until his death in February, 1879. In the year 1872 a new Sunday-school room was erected near the rectory and licensed for the holding of Church services in addition to those held in the parish church, at the other end of the town. Since Mr. Coster's death there have been frequent changes in the rectorship, which have not conduced to the progress of the Church, while the commercial prosperity of the place has greatly declined. Since 1879 the following clergymen have been in charge, viz.: the Rev. J. N. Jones, 1879 to 1880; Rev. F. H. Almon, 1881 to 1885; Rev. W. L. Currie, 1886 to 1887; Rev. D. V. Gwilym, 1887 to 1889; Rev. H. Hackenley, 1891 to 1895;

and Rev. H. A. Meek, the present rector, who began his work in the fall of 1896. The Rev. Geo. H. Somerville was in charge for a short time during the vacancy between 1889 and 1891, and the Rev. J. C. Cox for two months in 1896. In September, 1884 a new Church at Kingston was consecrated by Bishop Kingdon.

During the past fifteen or more years occasional services have been held by the rectors of Richibucto and Kingston at Buctouche, distant twenty miles, and formerly served together with Cocagne by the rector and curate of Shediac, and called the mission of Wellington and Dundas from the names of the civil parishes. As some account may be given by the rural dean of Shediac of mission work in this field, we will not here speak more particularly of the labours of Rev. A. H. Weeks, sometime curate of Shediac, or of the history of the Church's life in this locality, where as we have noted the earliest North Shore missionaries found Church people in considerable numbers.

In the Mission of Richibucto and Kingston, including Buctouche, there are now about seventy-two Church families. The Wheten Trust Endowment is worth \$120 per annum towards maintaining the services, and the Board of Diocesan Missions makes a small grant to the mission. Within the past two years the parish church at Richibucto has been renovated, and re-furnished with free and open seats, the old rectory sold, and a new and commodious one purchased, very near the church.

Referring now to the Mission of Weldford, we note that the Rev. D. I. Wetmore, who began his work there in the year 1848, was followed by the Rev. J. P. Sheraton, about the year 1863. Mr. Sheraton laboured for the first year and nine months as Lay Reader. In 1865 he reported to the D. C. S. that he "had one church, and six stations, from three to eighteen miles distant from his place of residence. Mr. Sheraton, at the desire of the Bishop, made missionary visits to Weldford after his removal to Shediac. He was followed in 1876 by the Rev. W. B. Armstrong, prior to whose arrival the mission had been without a visit from a clergyman for four years. Mr. Armstrong, from 1876 to 1880, had charge of the united parishes of Weldford and Kingston, and during that period resided at Richibucto, rendering assistance there to the aged rector, the Rev. N. A. Coster, until his death in 1879.

In 1880, Kingston having been again united with Richibucto, Mr. Armstrong removed to what was called then, Weldford Station, but now called Harcourt, after the name of the parish

in which it is situated. Within the next two years a new church was built, to take the place of the old St. Paul's, at Bass River. In 1882 Mr. Armstrong removed to Point du Chene, and in the spring of 1884 the Rev. Henry Holloway took charge of the mission. In July of the same year the new church of St. Paul's, together with an enlargement of the burial ground, was consecrated by Bishop Medley, and on November 15th, following, St. Matthew's church, Harcourt Station, was opened by Bishop Kingdon and licensed for public worship. Mr. Holloway also built a new house close by St. Matthew's church. The house and the church were built, and the lot of land on which they stand, containing about fifty acres, was purchased at his own expense. Unfortunately, Mr. Holloway was obliged by ill health to resign and return to England in 1887. Before leaving he handed over in trust to the Bishop of the diocese the munificent gift of the church, land and rectory at Harcourt for the use and benefit of the Church. After a vacancy of three months in the mission, Mr. Holloway was succeeded in 1887 by the Rev. E. B. Hooper, who continued in charge until 1891, when he removed to Moncton. In 1890 Mr. Hooper reported, services held "at twelve stations, in addition to the regular Sunday services held in the two churches." He was succeeded by the Rev. C. T. Easton, who soon after removed to Prince William and Dumfries, and was followed at Weldford by the Rev. A. A. Slipper, who in 1894 removed to St. Martins. In 1895 the Rev. Geo. L. Freebern, the present incumbent, took charge of the missions. He visits about eighty Church families, at all distances up to twenty-two miles from the rectory, holds regular Sunday services in St. Matthew's church, at Harcourt, and St. Paul's church, Weldford, fourteen miles distant, and week day services at about nine stations. The people are required to contribute \$275 towards the support of the clergyman. Contributions to this object vary from fifty cents, payable in produce, to twenty dollars per annum, averaging \$2.30. The mission is financially poor, but notwithstanding all adverse circumstances, the spiritual needs of the people are much better cared for than in years when they enjoyed greater worldly prosperity. This is true of the whole missionary district comprised in Weldford, Richibucto, Kingston, and Buc-touche, in which, less than seventy years ago, there was not a single church building, and no resident clergyman, where now there are six churches. The fostering care of the Diocesan Church Society has here, as elsewhere, done very much to sustain the Church's life, and it is to be hoped that those who remain in

her embrace after all the changes and chances of the past, will uphold her hands by the liberality of their support.

I proceed now to speak of the missions in the most northerly part of the deanery of Chatham. The mission of Bathurst now comprehends the whole of Gloucester County, but for many years included also the County of Restigouche.

The earliest mention of an attempt at missionary work in Gloucester, of which we are aware, is that of the proposed visit already referred to of Rev. B. G. Gray to the Baie des Chaleurs in 1814. The Rev. Robt. Willis, Ecclesiastical Commissary for New Brunswick, in his report, dated February, 1823, wrote that St. Peters (the old name of Bathurst), on the Bay of Chaleur, near the line of division between this province and Lower Canada, is forty miles from Miramichi. There was a nominal road through the woods, but the communication was generally made by water. At St. Peters the people were making exertions to build a church. On April 27th, 1825, the Rev. Geo. Best, Commissary, wrote: "A church is building at St. Peters, on the Nepisiguit river, Baie des Chaleur, in the parish of Glenelg, aided in a material degree by those of a different persuasion, which argues strongly in favour of the general feeling towards the Church, but they are destitute of a clergyman. The settlements of New Bandon and Innishannon lie on the Baie des Chaleurs; they are entirely peopled by Irish Protestants who are represented, in spite of the disadvantages under which they have laboured, to be an industrious and exemplary set of people. They now number 174 persons, all, except in one instance, related to each other. They have no Protestant place of worship, but the people assemble themselves together every Sabbath and read the Church service in the morning, and hold a sort of Methodist meeting in the evening. They have been visited once by a Rev. Mr. Suddard from Gaspé,* in Canada, who baptized some of their children and administered the sacrament. They meant to apply for a clergyman." In the same year that Mr. Best wrote thus, Rev. Mr. Bacon reported the Church at Nepisiguit as "enclosed."

In 1826 the Rev. Alexander Carnegie Somerville was sent to Bathurst as resident missionary, and in 1830 Mr. A. Tait was employed there as schoolmaster by the S. P. G. Mr. Somerville was a brother of Rev. Dr. Somerville, President of Kings College, Fredericton, and one of the founders of the Diocesan Church Society.

* The Rev. John Suddard was stationed at Gaspé from 1819 to 1823.

Lieutenant-Governor Sir Howard Douglas visited Bathurst on August 19, 1825, in a sailing vessel called the "Chebucto." Next day he examined the school, then established only one year, and gave a donation to the same. He also visited the English church, admiring its picturesque situation, and presented the churchwardens with a donation. His Excellency was presented with an address, which was read by Hugh Peters, Esq., one paragraph of which was as follows: "We present to your Excellency in this quarter of your government a sober, industrious, and loyal class of settlers, struggling with the difficulties of a country yet in a wilderness state, and striving to settle and improve it with as much diligence as our means will possibly admit.

Bishop John Inglis consecrated on August 9, 1836, St. George's church, which, although enclosed in 1825, was not pewed until 1834. Rev. Mr. Somerville continued in charge of Bathurst until 1843 when, because of failing health, he resigned and returned to the mother land. In 1836 William End and Richard Carman were present as lay deputies from Bathurst at the first meeting of the Diocesan Church Society, when £20 was granted to the church at New Bandon, which was completed in August, 1841. This church, with its burial ground, was consecrated by Bishop Inglis in August, 1843. In the Bishop's journal of this visit it is recorded that "nearly 150 persons were crowded into the little building which they regard with affectionate pride. . . . forty-five were confirmed." The Bishop in his journal describes the drive with Mr. Somerville back to Bathurst over a road so bad in some places that they had to drive on the sea shore, being sometimes in danger from the tide. He refers also to the beautiful scenery and fertile lands. The next day 150 persons were present and seventeen confirmed at Bathurst in St. George's church. The Bishop addressed the people "partly in reference to the service in which they were engaged, and partly on the peculiar circumstances of the Church in this place, which call for more than ordinary steadfastness and union."

Rev. Mr. Somerville was succeeded in 1844 by Rev. Mr. Russell, who, in his report for that year to the D. C. S., spoke of serving Dalhousie where "the greatest requisite is a church." Mr. Russell was a graduate of King's College, Fredericton, and was ordained at Dartmouth, N. S., on Trinity Sunday, June 2, 1844. In 1846 he removed to Queensbury. In this year Bishop Medley made his first visit to Bathurst in company with Mr. Bacon of Chatham. A highly interesting account of this visit is to be found in the Bishop's journal, pp. 87, 88, and 89 of Dr. Ketchum's life of the Bishop.

The Rev. Noah Disbrow succeeded Mr. Russell about the year 1846 and his missionary field included the counties of Gloucester and Restigouche. He labored in this vast field for nearly ten years and was succeeded by the Rev. C. F. Street who was ordained to the priesthood on Trinity Sunday, 1857, and began his work on July 12th in that year. In his first report to the D. C. S. he said: "There are but two churches in the mission, besides the one nearly completed at Dalhousie. The church at Bathurst is in such a state that it must soon be replaced by a new one. At Salmon Beach a church is much needed." There were at that time about sixty-eight Church families in and around Bathurst, about twenty-six at Salmon Beach and about eighty-four in New Bandon. In 1858, Bishop Medley confirmed eighty-seven persons in the mission, three of whom had travelled forty miles to be present. The Bishop made his first visit to Shippegan and Caraquet in 1861 and confirmed twenty-two at the former place. Among the contributors to the D. C. S. in Shippegan for this year was "one of Lord Nelson's seamen at the battle of the Nile."

The Rev. Mr. Street removed to Prince William in 1862 and was succeeded in October, 1864 by the Rev. Mr. McKiel, who continued his labours until the autumn of 1874 when he removed to Douglas and Bright. In 1871 the building of a new church in Bathurst was talked of, and in 1873 the undertaking was begun and was progressing slowly when Mr. McKiel resigned in 1874. He was succeeded by the Rev. R. Mathers, who after about eight months removed to St. John and became warden of the Wiggins Male Orphan Institution in that City. Mr. Mathers was succeeded in 1876 by the Rev. W. H. Street who reported to the D. C. S. in 1878 that "the descendants of Churchmen at Salmon Beach and New Bandon had largely gone over to the Methodists. The new parish church at Bathurst had been stationary for some years, owing to a difference of opinion as regards the site, and nearly \$2,000 was required to complete it." The new church was consecrated on September 27th, 1883, by Bishop Medley, and in October, 1885, Mr. Street removed to Campobello. He was succeeded by Rev. G. J. D. Peters in June, 1886, during whose incumbency a new church, which is not yet completed or consecrated, was begun at Teta-gouche, seven miles from Bathurst, and also one at New Bandon, sixteen miles from Bathurst. In the former, Church services have been held, but at New Bandon the services are still held in the old church. The new church is more than one-half completed.

Rev. Mr. Peters resigned in 1890, and after a vacancy in the rectorship of several months, the Rev. C. Lutz took charge for a short time. He was followed by the Rev. R. Simonds as priest in charge in 1892-93. In the latter year the Rev. A. J. Reid became rector but within a year resigned and was followed by the Rev. D. Richards in 1894. After a brief incumbency followed by several months of vacancy, the Rev. Thomas W. Street, the present incumbent took charge of the parish August 16th, 1895.

It will be seen from the foregoing account of the Church in Gloucester Co. that within the past seventy years three churches have been built and two of them re-built. This vast field, during the whole of this period, has been so inadequately supplied with missionaries that many have wandered from the Church's fold in consequence. The present rector, even with the assistance of a curate, feels the impossibility of doing the missionary work of a whole county effectually, and it is to be hoped that means will soon be provided for the settlement of a resident clergyman at New Bandon who could take charge of the eastern end of the mission and minister to those who, through all the years have remained faithful to the Church of their fathers, as well as to others who, having left her fold, might yet return to her embrace. The rector of St. George's, Bathurst, could then give his whole time and attention to the spiritual care of the Church people in and around Bathurst and Tetagouche, which would be a sufficient charge for one man. In the parish of Bathurst there are now sixty families professing to belong to the Church, forty being in and around Bathurst, seven at Tetagouche and thirteen at Salmon Beach. In the parish of New Bandon there are twenty-five families calling themselves Church people, and six families in Caraquet, Tracadie and Shippegan. The whole mission is now contributing \$490 to the Diocesan Church Society towards the stipend of the rector, and the Society grants \$150 towards the stipend of the curate, the Rev. Mr. Aiton, recently ordained to the diaconate.

We pass on now to speak of the most northerly missions of the Deanery of Chatham, viz., Dalhousie and Addington, which lie on the southern bank of the Restigouche River and extend east and west about thirty or forty miles. As we have already said, this district of Restigouche County was for several years visited occasionally by the missionary stationed at Bathurst. In 1846 Bishop Medley, when on his first visitation tour through the Diocese, went to Dalhousie and Campbellton in company

with the Rev. Mr. Disbrow, missionary at Bathurst. In his notes of this visitation tour the Bishop wrote that "Dalhousie, from its distance, had not been visited by any Bishop except on one previous occasion by the Bishop of Quebec, and had scarcely ever been visited by a clergyman of our Church. There were formerly many members of our communion there, most of whom, however, have left us and have joined the Presbyterians, who are the prevailing body." The day following his visit to Dalhousie the Bishop "went to see Campbellton, a flourishing village, near to which is a Church glebe; and went on eight miles farther to view the enchanting scenery with which the neighbourhood abounds." After the Bishop's return to Dalhousie in the evening, service was held in the Court House, and six persons confirmed. The next day the parishioners gave the Bishop a guarantee that £50 a year, for two years certain, would be given towards the support of a clergyman in case the Bishop could send them one immediately, which his Lordship intended to do, had not "the illness of the esteemed and laborious missionary at Portland (St. John), the Rev. W. Harrison, demanded the assistance of the young clergyman on whose services I had reckoned."

It was not until 1870, when the Rev. J. H. Saturley, from St. Augustine's College, England, went to Dalhousie as the first resident missionary, that Restigouche County was separated from the mission of Bathurst and New Bandon in Gloucester County. Until that date occasional visits were made to Restigouche by the missionary at Bathurst, and once in 1850 the Rev. Mr. Ketchum, the present rector of St. Andrews, as travelling missionary of the Diocesan Church Society, visited Restigouche and "held Divine service at Dalhousie, Campbellton, and in a back settlement, and visited the members of the Church." "It is earnestly to be hoped," Mr. Ketchum wrote to the Society, "that the wishes of the people will be complied with, and a settled missionary be soon stationed in that most important section of the country." In 1859 a grant of £20 was made by the Diocesan Church Society towards a church at Dalhousie, but owing to the conditions upon which it was made not apparently having been fulfilled, there was some delay in the payment. It was not until twelve years afterwards, or in 1871, that the Rev. Mr. Saturley reported the church at Dalhousie almost ready for use, although in 1858 Rev. Mr. Street of Bathurst had reported it as nearly finished. Mr. Saturley removed to Douglas and Bright in 1871, and was succeeded at Dalhousie by the Rev. P. H. Brown, who resigned in 1874, and was followed in 1875 by the

Rev. F. B. Crozier, who removed soon after, and was followed in August, 1877, by the Rev. J. H. S. Sweet, who continued in charge of the whole Mission of Restigouche until 1882, when he removed to Newcastle. During Mr. Sweet's incumbency a new rectory was built at Dalhousie, and Christ Church, Campbellton, was erected and was consecrated by Bishop Medley on September 5th, 1880. Mr. Sweet was succeeded in 1882 by the Rev. E. P. Flewelling, who continued the work at various centres throughout the county. In 1885 he reported a greatly increased number of services at the "outposts," especially in the "Metapedia district" beyond Campbellton, and urged upon the Diocesan Church Society the need of a resident clergyman at Campbelltown. Mr. Flewelling, having removed to Brandon, in the North West, was succeeded in 1886 by the Rev. C. D. Brown. In 1888 Mr. Brown reported "seventy persons present at a week-day service at Dawsonville and twenty-one communicants, and similar encouraging signs of interest in the Church services at other outposts. If a church could be built at Dawsonville the people could assemble there from the various points not far distant." He hoped the Society could soon place an extra man in the mission. Mr. Brown resigned in 1891 to take up work in the Diocese of Iowa. Mr. Brown was succeeded at Dalhousie in August, 1891, by the Rev. James Simonds, and about the same time the Rev. H. Beers took charge of the Mission of Addington, comprehending Campbellton, Dawsonville, and the whole Metapedia district. Within a year Mr. Beers resigned, and soon afterwards Mr. Simonds removed to South Carolina. He was succeeded in 1893 by the Rev. H. B. Morris, the present incumbent.

Owing to the changed conditions of trade, removals by death, etc., the Church population of Dalhousie in recent years has not increased, but rather fallen off, until now the clergyman's work is very small. There are only twenty-five Church families, and all are in or near Dalhousie. The total Church population is 130. The annual contributions to the general purposes of the Diocesan Church Society during the past six years show that about forty or forty-five dollars have been contributed to these purposes in each year, in addition to what is now required for the clergyman's stipend and local expenses.

In the new mission of Addington the field is wider and more work is needed than one missionary can accomplish effectually. The Rev. P. G. Snow took charge of the mission in October, 1894, and in his report to the D. C. S. for the year ending

June 30, 1895, stated that steps were taken soon after his arrival to build a church at Dawsonville, and the church was opened for divine service on the first Sunday after Trinity, 1895. More than \$250 was also contributed towards a fund for a new rectory at Campbellton. In the autumn of 1895 Mr. Snow removed to Newcastle, and was succeeded, in the following spring, by the Rev. James Spencer, the present incumbent.

In July, 1896, Mr. Spencer reported the new church at Dawsonville finished and used for service every alternate Sunday. Services were also held at several other centres. Campbellton is now a town of 3,000 inhabitants, of whom the majority are Roman Catholics and Presbyterians, with some Methodists and Baptists. The Church people are not strong in numbers, but there is room for growth and development, which is going on. A new rectory at Campbellton has been completed at a cost of \$1,200. Mr. Spencer visits about seventy-five families outside of Campbellton, his mission stations being: Tide Head, five miles from the rectory; Flatlands, ten miles; Mann's Mountain, sixteen miles; Dawsonville, nineteen miles; Upsalquitch, twenty-five miles; Glencoe, ten miles; Glenlivet, twelve miles. The mission contributes \$505 annually to the D. C. S. for rector's stipend; for extra parochial, diocesan and other objects, \$50; for new rectory in 1896-97, \$1,100. The offerings at Church services were \$265 during past year; \$26.65 was given to the poor, and the Sunday-school contributions were \$18. The out-stations from Campbellton have raised \$100 towards stipend of rector. Here, then, in Restigouche Co., however much we must deplore the loss to the Church of many of her members, because her missionaries were not in the field at an earlier date, and that more of them have not been available in recent years, we have to thank God for His blessing upon the efforts of those who have faithfully laboured in His vineyard. Fifty years ago, on the occasion of Bishop Medley's first visitation tour, he, in his "notes," deeply deplored the spiritual destitution of this locality, which he always esteemed so full of natural beauty of scenery, and referred pathetically to the lonely graves in the fields, or by the wayside, of those who had lived and died and were buried without the Church's ordinances. Since then three churches have been built and consecrated, and two rectories erected, and for several years past there have been two resident clergymen, where once there were only occasional missionary visits. However much we may wish that more might have been done at an earlier date to lengthen the cords and strengthen the

stakes of our Zion, here, as elsewhere within our diocese, we are bound to thank God for His blessings upon the mission work of the Church in the past and to take courage for the future.

The venerable Church Society, which has been the instrument under God of establishing, continuing and extending this missionary work in the deanery of Chatham and in the other deaneries, now presents, at this the last Anniversary Meeting, through the medium of these historical addresses, the inspiring record of the events which have marked the progress of its noble work. Let us hope and pray, and faithfully believe, that by the instrumentality of the Diocesan Synod, to which the Society's trusts are about to be transferred, the Church's work in the future will be attended with as great and manifold blessings as have been vouchsafed to the Society in the past, and that our Zion will go on and prosper in this diocese, until by her more and more abounding provision for the spiritual needs of men, she shall become a wonder and a praise in our land.

THE DEANERY OF WOODSTOCK.

BY THE VEN. ARCHDEACON NEALES, RURAL DEAN.

This deanery is one of great length, lying along the St. John river on either side for a distance of nearly two hundred miles from the province of Quebec downwards, and having for its western limit the border line of the United States. At present it includes the three counties of Madawaska, Victoria and Carleton, together with seven civil parishes of York. Its area is about 6,500 square miles. It originally consisted of four civil parishes but is now divided up into thirty-one.

The history of the Church in this deanery from its earliest beginnings up to the present, has been one of continuous extension and growth—keeping pace with the settlement of the country. The very earliest trace of the Church's work being done here is contained in the record of a missionary tour made in 1789 by the Rev. John Beardsley, rector of Maugerville, during the months of July and August. This tour extended up the river St. John as far as Woodstock, and on the trip Mr. Beardsley baptized one hundred and twelve persons, married two couples, held services and performed other duties of his ministry. In 1791 Rev. Frederick Dibblee who had been acting as lay reader at Woodstock for two or three years, and preparing himself for the ministry, was ordained by the Right Rev. Charles Inglis, first Bishop of Nova Scotia, and given the spiritual charge of this immense district. His appointment was "to all the settlers living on the St. John river above St. Marys and Kingsclear," and at that early time the work of ministering to the spiritual needs of the scattered settlements was very laborious, and in the winter often impossible. One of the first things that marked this period was the building of a church at Woodstock, on a spot near where now stands the parish church. This first church was an humble little wooden building, with no pretensions to architectural beauty, or even for the comfort of the worshippers—with neither pews nor stove for some years. Towards its completion the House of Assembly made a grant of £150. Mr. Dibblee as a missionary of the S. P. G., received a small

income from that Society, and made to it regular annual reports of his work. These reports, and those contained in the parish registers and in his own private diary, form a most interesting story of early missionary life and labours, and tell of struggles and hardships cheerfully shared with his flock by this faithful servant of God. On May 17, 1826, he passed to his well-earned rest, after a faithful ministry of thirty-five years.

About this time the parishes of Prince William and Dumfries were set off as a separate mission, under the care of the Rev. A. D. Parker, and in course of time became one of the most prosperous of the Church's missions.

Woodstock being without a regularly appointed missionary for two years after the death of Mr. Dibblee, visits were made to it in turn by the Rev. James Somerville, L. L. D., who presided over the college of New Brunswick, at Fredericton, by the Rev. Alexander C. Somerville, Archdeacon Best, the Rev. George McCawley, D. D., head master of the grammar school, Fredericton, and by the Rev. A. D. Parker, of Prince William. In October, 1828, the Rev. George Cowell,* formerly a military chaplain, and afterwards head master of the collegiate school at Fredericton, became rector of Woodstock, but remained only one year. After a vacancy of a few months he was succeeded by the Rev. S. D. Lee Street, who continued as rector for forty years. Mr. Street graduated from King's College, Fredericton, in 1828, and in the next year, having been ordained deacon by the Right Rev. John Inglis, D. D., Bishop of Nova Scotia, was sent by him to take charge of the parish of Woodstock, and its outlying settlements, which meant all the district north of Prince William. Mr. Street possessed the qualities of vigour and determination, with physical strength and kindness of heart, and unswerving loyalty to the teaching of the Church, and these he manifested for the long period of forty years during which he continued to labour faithfully in his Divine Master's cause. During Mr. Street's early years, as he travelled over his vast mission with untiring zeal, he held services in private houses, and sometimes in barns—for the houses were of small size as a rule, and there was as yet only one church, the parish church at Woodstock, in the whole mission. The travelling in summer had to be done either by canoe along the river, or on horseback along bridle-paths, for there were at first but a few miles of highway roads :

* The Rev. George Cowell was a graduate of the University of Cambridge, where he took the degree of Master of Arts. He became head master of the Collegiate School at Fredericton, December 12, 1830, on the appointment of Rev. George McCawley to a professorship in the College, and resigned his cure at Woodstock.

and in the winter by horse and pung, and often on snow-shoes, when the snow-drifts were deep. As the country became more settled it became necessary to build churches in places where regular congregations were to be found.

In 1841 a lot of land in Wakefield was given by Charles Emery as a site for a church. Towards the erection of this church liberal grants were made by the Society for the Propagation of the Gospel, the Society for Promoting Christian Knowledge, and the Diocesan Church Society, for as yet the people were unable to contribute largely for the purpose. The church was consecrated by the Right Rev. John Medley on October 9th, 1854. In 1881 Bishop Medley consecrated a new church on the same spot under the old name of St. Peter's, which was built almost entirely by the gifts and labour of the members of the Church in the parish, and this "latter house" is in every way superior to its predecessor.

In 1845, on the occasion of the earliest visit of Bishop Medley to the northern part of the deanery, he consecrated Holy Trinity Church, Andover, which is now replaced, though on a more convenient site, by another of larger proportions and greater ecclesiastical beauty.

Owing to the growth of the mission during the period of Mr. Street's incumbency it became necessary to divide it, and accordingly, in the year 1845, the whole northern part, above the parish of Wakefield, embracing an area of 4,000 square miles, was set off as a separate mission. This was given in charge of the Rev. J. Sedgefield Thomson, then employed as travelling missionary. He made his headquarters at Andover. In 1846 Mr. Thomson was succeeded by Rev. John McGivern, who remained at Andover for three years. In 1851 the parish of Canterbury was set off from the mission of Woodstock as a separate mission under the charge of the Rev. Thomas Hartin, who labored faithfully for more than twenty-five years, spending and being spent for the Church's sake. Mr. Hartin not only gave the land on which the churches and the rectory were built, but spent largely of his own means in the building of the churches.

Owing to the growth of the work in the mission of Woodstock, it became necessary that an assistant should be appointed for Mr. Street, and accordingly in 1846, the Rev. S. J. Hanford, just ordained, became his curate, a position which he held for three years, until he succeeded Mr. McGivern as missionary of Andover. During the last twenty-five years of Mr. Street's life he had a succession of ten curates in the following order :

S. J. Hanford, E. A. Warneford, J. S. Williams, H. B. Nichols, E. S. Woodman, W. S. Covert, G. S. Rogers, R. C. Nelson, Joseph Dinzey and Thomas Neales, four of whom are still in this diocese, three in other fields of labour, and three have passed to their rest out of the midst of faithful labour, Mr. Nichols in the mission of Burmah, Mr. Nelson in Trinidad, and Mr. Woodman in this Diocese as rector of Westfield. Mr. Hanford continued to labour as missionary of Andover for ten years—much beloved as the ever welcome pastor and friend of all in the whole mission, and in 1859 removing to Upham was succeeded by the Rev. W. H. Street, who in his turn spent ten years of hard and earnest work in this vast and arduous mission. During the rectorship of Rev. S. D. Lee Street, the town of Woodstock sprang up about three miles above the parish church, and grew so rapidly that it became necessary to erect a church there. This was done on the spot where St. Luke's now stands, the land having been generously given by Richard Smith, Esq.* In 1868 the parish of Richmond was set apart ecclesiastically as a mission and placed in charge of the Rev. Joseph Dinzey, then curate of Woodstock. This, however, left in Mr. Street's care still the three civil parishes of Woodstock, Wakefield and Northampton. In the year 1870, the Rev. W. H. Street resigned the mission of Andover to become rector of Richmond in succession to Mr. Dinzey, and the Rev. L. A. Hoyt was appointed to Andover—his mission including a vast and rapidly growing district. As

* In this connection the following extract from the Journal of Bishop John Inglis in 1835 is of interest :

"*Saturday, August 15.*—A very delightful day. We visited the new church, whose outside is handsomely finished. It is very creditable to the place, and stands on a beautiful and commanding site. There was much difficulty in deciding upon the situation, and the difficulty was greater because it was at first intended to take down the old church, which was naturally and justly dear to the first settlers. The Archdeacon wisely suggested the propriety of preserving the old church and moving the site of the new to a distance of three miles, where a village is rapidly rising. This plan reconciled all differences, and the undertaking, though no easy one for the members of the Church, has been entered into with very commendable zeal and liberality. It will cost more than £800, and the benevolence of £50 from the Society is the only extrinsic assistance they have received. We had an afternoon service in the old church. The burial ground was consecrated, and I preached a sermon in reference to that ceremony to a funeral which was blended with it. More than 150 persons crowded the little building; and I was glad after the service to suggest some improvements of this edifice which will increase its accommodation and make it more sightly.

"*Sunday, August 16.*—The weather was unfavourable, but the old church was crowded at eleven, when it was consecrated and named Christ Church. I preached upon the occasion. Before the service was finished the rain fell heavily. I had consented to officiate in the new church in the afternoon, although no windows were yet in it. It was prepared for the occasion, and a temporary pulpit, altar and seats were skillfully arranged by the builder. Hither, therefore, we drove three miles through the rain, and I was surprised to find 200 persons assembled. The pulpit was under the open window of the chancel, but I was driven from it by the rain in the midst of my sermon. Ten persons whose deportment was most exemplary were confirmed."

Mr. Hoyt went about his work he saw as time went on, the same necessity and utility of the division of the large field in his charge, as Mr. Street had seen with regard to the original field of which the mission of Andover had been a part. It was necessary that new missions should be set off as soon as possible so that all new settlements which were then rapidly being made should have the fullest possible ministration of the Church. It was largely due to his foresight and energy that in a very few years the once unwieldy mission of Andover was divided up so as to form six missions instead of one—each with its own clergyman. In 1873 the parishes of Wilmot, Wicklow and Simonds became the mission of Wicklow, and were placed in the charge of the Rev. W. R. Almond of St. Augustine's College, Canterbury, England. He worked well and faithfully for the few months that he was there, but owing to ill health, gave up his work and returned to England. The mission has ever since been in the charge of the Rev. J. E. Flewelling. In 1876 the new settlement of Danes in Drummond parish, called New Denmark, became practically a new mission—the Danes as a body giving in their adherence to our Church, and their teacher, Mr. N. M. Hansen receiving ordination at the hands of Bishop Medley and becoming their chosen pastor. This mission is now in charge of Rev. C. E. Maimann.

In 1879 the large civil parish of Aberdeen was set off as a new mission, under the charge of the Rev. Arthur Hoadley, of St. Augustine's college. Unfortunately, Mr. Hoadley's health gave way before the rigour of the climate, and he was compelled to give up the work, and Aberdeen has never since been a separate mission. In 1882 Grand Falls and Madawaska were formed into a separate mission, under the care of the Rev. Henry Jones; and in 1889 another mission was formed, including all the district of new settlements along the Tobique River, and comprising the parishes of Gordon and Lorne. The Rev. J. R. Hopkins has been in charge of this interesting mission since its inception. Thus has the work been going on steadily from the beginning of establishing new missions as centres of Church life and work, each with its own missionary to minister to the souls within his appointed sphere of labour. The moving spirit in the earlier work of sub-division being the late Rev. S. D. Lee Street, and in the later work the Rev. L. A. Hoyt; to each is due great credit for faithful labour, perseverance and wisdom in this matter. They have laboured and other men have entered into their labours.

Besides these two, and others whose names have been already mentioned, there are not a few who have had their share in the work of the Church in this Deanery. Some of them are doing good work to-day in other fields, and not a few have passed to their rest in Paradise. In Queensbury the Rev. H. W. Tippet passed many years in performing faithfully the duties of his ministry. In Prince William, the names of P. W. Loosemore, C. F. Street, E. A. W. Hanington, LeB. W. Fowler, appear in succession as its rectors, leaving a record of well-sustained fidelity in the work of Christ and His Church. In Richmond, the late lamented Henry H. Neales was succeeded by F. W. Vroom, now the able Professor of Divinity in Kings College, Windsor, who was followed in the parish by E. J. P. B. Williams, who in turn has been succeeded by A. W. Teed, now in charge. In 1894, the Rev. Scovil Neales removed from Queensbury and Southampton to succeed Rev. L. A. Hoyt at Andover, and after more than three years of abundant and successful labour there, has lately been appointed to the rectorship of Sussex, to build up the old waste place that most important parish.

Other names are still to be mentioned, who have done longer or shorter service in the Deanery, such as Rev. Messrs. Shannon, Eastman, Armstrong, Richards, and Parry, in the Mission of Madawaska and Grand Falls; Messrs. Morris and Hooper in Andover; Messrs. Towers, Titcombe, and Warneford, in Canterbury; Mr. Lowndes, in Prince William; and Messrs. Wiggins and Murray, curates for a time in Woodstock; thus greatly has the number of labourers multiplied in this field of the Church's work during the last quarter of a century or more.

The history of the Church in this deanery in its growth and development is one most interesting to study, showing how it has kept pace with the growth in population and material prosperity, proving itself to be alive to its highest calling as a missionary Church. A glance at the present condition of things, as compared with that of sixty years ago, when the Diocesan Church Society was founded, affords abundant reason for thankfulness and encouragement. In the first place, though the population has grown from 8,000 in 1836 to about 35,000, the membership of the Church has increased in a much larger proportion. That which was one mission, under the charge of one missionary, the Rev. S. D. Lee Street, has now become ten, each in charge of its own pastor. Where there were only two consecrated churches, one in Woodstock and another in Prince William,

there are now twenty-eight scattered over the deanery, and most of them models of architectural skill and beautiful in form and appearance.

As another evidence of the growth of the Church, we turn to consider the amounts contributed to its support. At the time of Mr. Street's death, in 1870, the Mission of Woodstock contributed only about \$500, but is now giving not less than \$1,500. Woodstock at that time was receiving \$700 through the Diocesan Church Society, but now receives no grant whatever. At the time when Mr. Hoyt went to take charge of Andover, the utmost that that mission seemed able to contribute towards the missionary's support was \$200, while now the same district, divided up into its several missions, contributes about \$1,500. The communicants' roll now reaches about 800 in the whole deanery. All these facts represent a very encouraging growth, and show how the Church has been endeavoring to follow up in true missionary spirit the advancement of the country, and to be ready at hand to afford its ministrations to all who need them. And there are everywhere many tokens of increased zeal, liberality and reverence for holy things, which are an indication of the faith which inspires the members of the Church in her life of daily growth. And at this point of time, when the Diocesan Church Society is, after more than sixty years of noble work as a separate body, to merge its future life of increased usefulness, as we believe, in the Synod of the Diocese, it is a fruitful theme of study how large a share the Society itself has borne in bringing about the above encouraging results. There never was a time when there was not a close and living connection between the Society and the deanery. At the first organized meeting of the D. C. S., on February 9th, 1837, Woodstock was represented by the Rev. S. D. Lee Street, and Richard Ketchum and John Bedell, lay representatives, and from that time to this the clergy and the lay representatives of the several missions, as they were formed, have given attendance at the Society's annual meetings. The members of the Church throughout the whole deanery have as a body ever felt a lively interest in the Society's work, and have been regular contributors to its funds. On the other hand the missions in the deanery have been receiving from the funds of the Society most liberal grants for the support of the Church's work in their midst, by which that work has been aided and fostered during all the past.

During the time that there was but one mission in the deanery north of Prince William it was receiving through our Diocesan Church Society a grant of \$500, which was continued to Woodstock up to the year 1870. In that year the amount received by the Mission of Andover from the D. C. S. was \$520. The same district, as now divided up into its several missions, receives from the D. C. S. grants amounting to \$1,660 towards the support of its four missions, while the grants to the deanery, as a whole, amount to \$2,795. These figures show very plainly that the Society has been helping in no meagre and stinted manner the Church's missions in this part of the Diocese, and it requires no long reflection to understand how immense the debt is which the deanery owes to the Society for its long and loving fostering care, without which we should have indeed a very different tale to tell of the history and condition of the Church from that which we are now able to present.

SERMON

BY THE

VERY REVEREND FRANCIS PARTRIDGE, D. D.,
DEAN OF FREDERICTON.

PREACHED IN THE CATHEDRAL, AT FREDERICTON, OCTOBER 5, 1897,
AT A SERVICE HELD IN COMMEMORATION OF THE SIXTY-FIRST
ANNIVERSARY OF THE FORMATION OF THE DIOCESAN CHURCH
SOCIETY OF NEW BRUNSWICK.

"I have put off my coat, how shall I put it on?" *Song of Solomon, v. 3.*

The primary application of the text is that of the Bride, the Church of Christ, making answer to her beloved, the Bridegroom, when called unexpectedly after retiring to rest. The lovely and deeply spiritual allegory, called the Song of Songs, has been universally, until recent times, interpreted as representing the varying conditions of the Church in the world. At one time fully alive to the joys and delights of the sweet companionship of the love of her Lord, ready to dare all and suffer all for

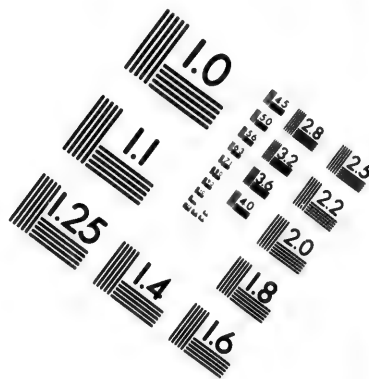
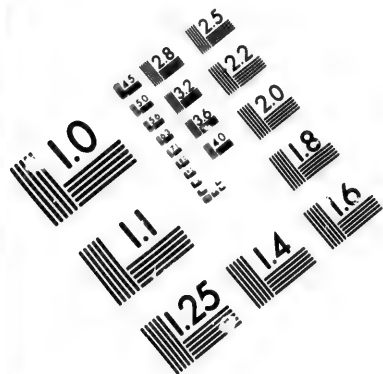
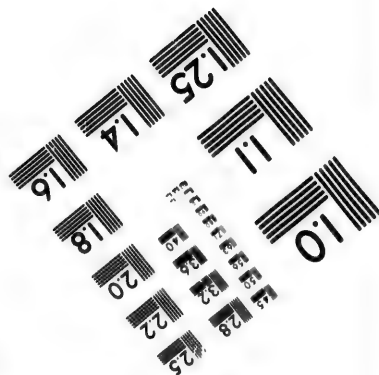
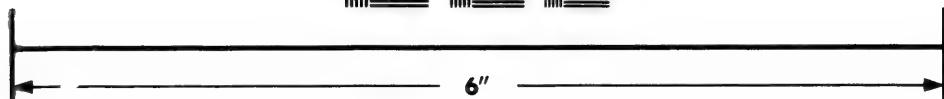
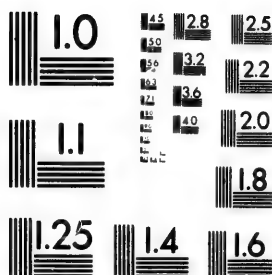


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His dear sake ; at another, lukewarm, supine, cold and careless, ready to excuse herself for inaction, unresponsive to His moving appeals for her warmest love and service. This inspired and inspiring song shows her again returning to her allegiance, and finally restored to the fullness of surrender and devotion. In the passage before us we have the Master coming to seek His Church. In the outpouring of tenderest affection He calls her in most endearing terms. She that had surpassed language in describing her very *abandon* of love, now hesitates to arise. She has put off her dress ; how can she put it on ? She has washed her feet for the night ; how can she defile them by crossing the floors ? And when, at last, she would admit Him, He is gone.

But it is her love that is indolent, not His. It is she that has been sleeping and is full of excuses, not He. And He forgets and forgives !

Without pressing every detail of zeal or of inaction in this heavenly poem into a fulfilment at some particular crisis in the history of the Church, it is evident that the whole presents a vivid picture of her chequered career. Starting in the white light of His presence, enkindled by Pentecost, set ablaze by the fires of persecution, she bowed the world at the foot of the cross. Spoiled by prosperity, she loses her first love ; grows cold, inactive. Torn by internal dissensions, and consumed by personal ambitions, she scarce recognizes her beloved when He calls. "I have put off my coat, how shall I put it on ?" Then, rising again, thrilled by His magic touch, she arrays herself in her beautiful garments and glows once more under His smile, till the earth anon resounds with the music of the gospel and whole lands are won to her embrace. Trace the course of the Church on earth ; follow her from century to century ; stand with her in the amphitheatre ; worship with her in the catacombs ; be seated with her upon the world's thrones ; wander in her company through trackless forests, and sink exhausted with her upon the torrid sands of the desert. Watch her in the haunts of kings, and in the gruesome lazar house ; view her in the classic paganism of mediæval Rome, and in the wigwam of the hard-won savage : till you see her at last in her missionary career of the present day, when, as never before, she strives to complete the triumphs of the cross. Do this, and say whether, while she has never been separated from her Beloved, and has never consciously abandoned the Faith, there have not been many days when the half-hearted hesitation of the Shulamite has been exemplified in

the Church's history, and the vacillating cry has gone forth over the fields of darkness: "I have put off my coat, how shall I put it on?"

But say also whether, like the bride in this immortal song, the Church has not returned to her first love, and clasped in the embrace of her dear Lord she is not now glowing with the warmth of renewed affection, and on fire with zeal for the satisfying of the travail of His soul?

The occasion on which we are met is one of unique and solemn interest. There is no sadness about it. It is the joining of hands too long severed. It is the wedding of love and self-sacrifice.

While yet this Province of New Brunswick formed part of a larger diocese, presided over by a Bishop whose fatherly and most efficient visitations could only take place at long intervals; formed at his suggestion, guided by his wise advice, and begun by Churchmen who were as cautious as they were zealous, the Church Society of the Archdeaconry of New Brunswick had its origin. The reports of the early proceedings can hardly be perused by any one who has a due appreciation of what has been accomplished by the Society without admiration of its founders and devout thankfulness to Almighty God. The firm and clear statements of the Bishop's wishes; the persuasive and loyal utterances of the Archdeacon; the evident desire and earnest effort of the fathers of the movement to preserve the dignity and well-understood principles of the Church, at the same time that they maintained the just rights of all her members, fill us now with feelings of the deepest respect and gratitude. The addresses made and the sermons preached in behalf of the Society and its objects are the work of men of culture and ability, as well as of soundness in the faith. The variety of its designs, the broad basis of its constitution, the careful justice with which its grants were made, the fervour with which, from the first, it was supported, gave the Church Society a hold upon the regard of the members of the Church which developed and grew stronger with succeeding years. And if, at the beginning, there was on part of some a drawing back, a shrinking, that was almost timidity, from joining in the new venture; if the voice of the Bride was heard crying, "I have put off my coat of pristine energy, how shall I put it on?" the magnificent courage and determination of the Society put to shame the fears of the few, and launched her on her tide of progress and success. Thus churches were built and assisted, libraries formed and sustained, Sunday-schools supported, Bibles and Prayer books

circulated, books for schools printed, and other works of piety and charity carried on, without which the Church in many parts would have languished and died. And, above all, there was furnished a bond of union, and of fraternal deliberation on the affairs of the Church, which proved, under God's blessing, the foundation of the work of these later days, when the Church's assemblies have the right of legislation as well as of discussion.

Our hearts go back with deepest interest to these first few years of the Society's life. Bound together by ties of fraternal affection, men of varying shades of personal opinion, but of unshaken attachment to the Church of their forefathers, steadfastly and quietly pursued the course they had marked out. The names of Archdeacon George and of Frederick Coster, Christopher Milner, James and Alexander Somerville, William W. Walker, G. S. Jarvis, S. D. Lee Street, Abraham Wood, William and Elias Scovil, among the clergy; of Neville and Robert Parker, Ward Chipman, A. E. Botsford, W. H. Robinson, J. A. Street, D. Hanington, C. P. Wetmore, among the laity; together with others of whom time and space forbids the mention, deserve to be enshrined in the hearts of us their successors as men whose plans were wisely conceived and perseveringly and faithfully executed, and who are worthy of honour for all time. Nor can it be forgotten that two of the oldest and most valued members of the Society are living among us still—Sir John C. Allen, now alas! no longer in health and strength; and Rev. Canon Ketchum, who was for forty-four years its energetic and faithful secretary, and who is, happily, present at this service.

Then came the long-desired Bishop, from whose advent so much was hoped and feared. Under the power of his strong will, undaunted consistency, and indefatigable labours, the Diocese sprang forward to its mission with renewed vigour. Taking the reins of government firmly in his hands, he gradually won the confidence of all, and conciliated those who at first opposed him. From the day when he first presided over its councils, August 17, 1845—the important parish of St. John giving in its adhesion to the Society at that time, and considerable alteration being made in the constitution—to the day of his death, Bishop Medley showed his interest in the Society's work by his constant attendance at its meetings, and by most liberal contributions to its funds. Always ready to accept the well-conceived suggestions of his colleagues on its committees, and to consent to what might be promising or useful in its improvement, he yet preserved a large share of its management, and brought

to bear his valuable experience on every proposed change. The scope of the Society continuing much the same, methods of drawing forth the sympathy and assistance of the parishes were adopted, the active co-operation of the members of the Church increasingly engaged, the system of a fixed amount to be paid by the people into a central fund—conditional upon which the grants were made—was perfected. The amounts contributed by the Church steadily if slowly increased, until it was possible to show at the jubilee of the Bishop's arrival that the annual average of contributions was five times as much as it was when the Society was established; that 120 churches had been consecrated; and that no less a sum than \$602,523 had been contributed to the funds of the Society, in fifty years, for its missionary work alone; that in fifty years 23,552 persons had been confirmed; and that whereas in 1872, or twenty-five years since, the communicants were only six per cent of baptized members of the Church, at the present time about 20 per cent. are communicants.

When the Society was formed, it was in faith and confidence. Archdeacon Coster, in his address, speaks of the principles by which it was to be guided, and the united support which it would need. Dr. Somerville, in the sermon preached at its first meeting, strives to set forth its advantages, and, believing that it will mark an "era in our Colonial Church," in pathetic tones exhorts the assembled fathers to unity in love.

The apostolic rule, "nothing without the Bishop," so firmly insisted on in its inception, has been maintained throughout its career; and we who look back on its sixty years of service are able to trace the hand of God in its history, and to perceive how well the anticipation of its noble-hearted and faithful founders has been realized. All over the vast field which the diocese presents, how has the work of the Church been built up by the sympathy and support of the Diocesan Church Society! In how many districts, which would otherwise have remained without the ministrations of religion, have churches sprung up of chaste and elegant proportions, embodying in their very construction the teachings of our holy faith! How many dying beds have been cheered and consoled by the message of the gospel, and the provision of food for the awful journey, at the hands of the ambassador for God, sent and maintained by the Society's help! With what admirable and unswerving impartiality have its grants always been made, asking only devotion to Christ and His Church from those who received them! In what a variety of ways has its assistance been given, including both the old and

the young, the learned and the ignorant, the whole and the sick, within the range of its beneficent ministrations! Could but the eyes of those who, in dependence on God's blessing, sent it on its mission of usefulness, be opened for a moment now to the view of what it has accomplished, how would they rejoice with us to-day and exclaim, "What hath God wrought?" It is no longer, "I have put off my coat, how shall I put it on?" but rather, "My Beloved is mine, and I am His."

But if all this be so, wherein lies the necessity for change? Why destroy an institution which is not only of proved merit, but also an object of fond affection?

The answer is, that it is not destroyed.

Some years since, after the formation of the Diocesan Synod, clothed with all necessary powers for the self-government of the Church, it began to appear to many minds that a concentration of the Church's work would be beneficial, and that if in any way the objects of the Church Society could be interwoven with those of the Synod, so that the source of the legislation of the diocese should also be the source of its financial administration, a very great gain would be effected. The Synod might legislate, but it was unable to grant a single dollar to the accomplishment of its designs: while the Church Society, which raised and controlled the funds, could originate no scheme and provide no machinery for their effective supervision and use. Thus there were two bodies, having the same essential aims, but acting independently of each other, between which there might at any time be friction, and necessitating double expense of time and labour in their management. The idea of the amalgamation slowly, but surely, grew. Every step taken was calmly and deliberately considered. Several years passed between the expression of the desirability of such a change and its accomplishment, and before it actually took place the Church in New Brunswick found itself to be the only branch of the Church of England having two administrative bodies. Thus that portion of the Colonial Church, which was the first to form a Diocesan Church Society, is the last to merge it in its Synod. But in due course, after the fullest discussion, the most careful elaboration of details, with the heartiest unanimity and the good will of all concerned, the necessary civil legislation has been obtained. And to-night we celebrate, for the last time, in a special service of divine worship, the gathering, in that form, of the Diocesan Church Society. Henceforth its work is to be carried on under the Synod of the diocese. Still the Bishop is its recognized head. Still its objects are to be

diligently and perseveringly pursued. Under another name, which nevertheless has become familiar in our ears as household words, it will continue to uphold the banner of the cross, to assist the labours of our people, to supplement from its funds the systematic and liberal offerings of the parishes, and to fulfil with increased effectiveness the ends with which our fathers of sixty years ago established it.

And if at this interesting moment it should seem to some that it is something like the cry of the bride: "I have put off my coat, how shall I put it on?"—as though there was a deserting of old ideals and methods, or even of ancient zeal and love; let them be assured that under God's blessing the work will not be hindered, but advanced; not diminished, but increased; not laid aside, but renewed; not despised, but held in more abundant honour. The old Church Society, with its sweet memories of love and helpfulness, its remembrances of business meetings, of anniversary services, of companionship with those now enjoying the rest and peace of Paradise, of its own accord gives up its independence, and merges its work in that of the greater body. When inaugurated, its professed object was the glory of God through the support and spread of His Church. To this it was devoted during its long career. For this it now surrenders its autonomy, and places its hand in that of the Church herself. It is not a funeral, but a marriage; not an interment, but a resurrection. And as the Society was begun with prayer and faith, by worship in the sacred house of God and with the setting forth of God's holy word, so now in the same spirit would the sons and daughters of the Lord Almighty "lay her trophies at His feet, and crown Him Lord of all."

"I have put off my coat, how shall I put it on?" Shall our dear Lord and Master call us now to renewed work, under new conditions, with fresh zeal, with more vigorous activity, with greater wealth of affection, and shall we utter the cry of one who has divested herself of her garments and lain down to rest?

Dear brothers, is not the call to victory?

Look forth upon the land which owns us its sons, and see what is the position of our dear Church. Is she occupying the place that is due to her divine origin, her unbroken history, her apostolic claims? Standing as she does on the "impregnable rock" of Holy Scripture, the channel of divine grace and truth for her children—*grace*, the being of God transferred to the human soul, and *truth*, the being of God translated into human action—*grace* the motive power, *truth* its inward and outward

manifestation: have our prayers and our alms borne forward her standard into the van of human progress? Are we satisfied with the advance her banners have made in our hands? Is there nothing more for us to do? Listen! His voice is summoning us! How it thrills us with its deep-toned power: "Arise my love, my fair one, and come away." And is our voice, at this crisis in our life, that of the Bride sunk in sleep, unwilling to come forth—having put off the bridal garments, and reluctant to assume them; having washed the feet for rest, and slow to defile them again?

O, is there not much land yet to be occupied? Are there not many wants to be supplied, many souls yet to be won to the allegiance of our Beloved? Can we turn a deaf ear to His voice of strength?

Is it not the case that the Church of England has put on her bridal array, is hearing and following the call of the Master as never before in her varied experience? Was there ever a time when her sons believed in her more firmly, or were prepared more resolutely to maintain her faith? Is she not the only branch of the ancient Tree to preserve inviolate the original creed and hand on the primitive tradition, to bring to the light of day the life-giving Word, and to safeguard the unmutated Sacraments? Has it not been hers alone to entrust her children with a worship which is the heritage of the layman as of the priest, rising to the throne of God in the tongue "understood of the people?" Is it not her privilege to combine the closest adhesion to the unchanging faith with the largest share to individual opinion, and, while claiming no vague, and therefore dangerous, infallibility, to gather the allegiance of her members around central and fundamental dogmas, which all the strife of centuries has not prevailed to alter, and all the seductions of world, flesh and devil combined have never wrenched from her grasp!

It is this unshifting base of belief, this unvarying body of truth, inherited from our fathers, and held in trust for our children, which it is our privilege to hold and proclaim! Dearer to us than our heart's blood, more sacred than life, or success in aught else! And as surely as the sun shines at mid-day, and the planets revolve in their unvarying orbits, shall this pure and scriptural faith, these Christ-ordained sacraments, this apostolic ministry unbroken in our hands, this holy and inspiring worship, ultimately re-clasp in their embrace those who have marred the purity or broken the unity of the Church of Christ!

With these convictions, brothers, it were needless to impress upon you the duty of continuing your interest unabated in the progress and development of your Church. Banish the thoughts of garments put off, and leap forward to the struggle against sin, sorrow and death. We need but three things to make us the very foremost defenders of the faith of Christ crucified.

We want *more real unity*. We have uniformity enough. We need the laying aside of minor differences and the forgetting of party watchwords, sinking these out of sight in the depth of our sense of the atoning blood so freely shed for all; and, while practising our lawful liberty, keeping close to the authorized standards, and losing preference in principle.

We want more *enthusiasm*—first, more out-pouring of the Holy Spirit of God, and then stronger belief in our own position, methods and destiny.

We need greater *adaptability*, more power of expression, less exclusiveness and stiffness, and more sociability. Shall I say that we need, also, more liberality in giving, that the growing needs of the Church may be promptly anticipated and met?

Having these we shall present a united front to our great spiritual foe. Put off your sleepiness and inactivity, and put on your beautiful garments; put off the excuses of indolence, and put on the whole armour of God; put off miserly unwillingness to maintain His work, and put on "charity which is the bond of perfectness."

So shall the body of Christ, joined together and compacted by that which every joint supplieth, go forth conquering and to conquer: fair as the moon, clear as the sun, and terrible as an army with banners: till the whole world is "bound with golden chains about the feet of God!"